

Miles, Henry  
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What is Truth? " Pilate said unto him what is truth? And when he had said this, he went out again unto the Jews. John 18. 38

That celebrated question is understood to represent indifference rather than weariness in the mind of Pilate; he did not wait for an answer because he did not suppose a satisfactory one could be given. This appears to have been the state of the Jewish world at the coming of Jesus; it was among the <sup>most</sup> ~~many~~ of the great philosophers of that day each leader of a sect claimed that he was in possession of the Truth; the variety of opinions was so great as to lead others beside Pilate to doubt its very existence; consequently it required something more than learning to state the real Truth in such a manner that the "common people" would receive it gladly. The Lord Jesus had said to those Jews that believed on him: "Ye continue in my word, ye shall know the Truth and the Truth shall make you free:" that word of which he spoke undoubtedly was the doctrine he ~~had~~ preached. Some too testimony that "the Law came by Moses grace, and truthly Jesus Christ; but means not to understand by this that there were neither grace nor truth in any part of the law: ~~because~~ the Lord Jesus confirmed the law in many cases, we declare that he had come, not to destroy men to complete it."

Newly analyzing the word Protho; or rather the Greek or Hebrew equivalent, the special harmless meaning is conveyed by it: e.g. the Greek aletheia but dy is a compound word - a - a negative - not, dy dy, forgetfulness, olthino, obscurity: thus the entire



[illegible]

Wm may not observe that the Divine Being whose mercy is infinite for ever - while the sinners of the land standeth for ever and the thoughts of his heart as to all generations. (Ps 143) There can be no positive action of his power in the hardening of hearts.

repentance is essential to forgiveness of sin?  
Undoubtedly, it is. Then having  
repentance is in no sense purchased  
by the Atonement. Edw. Hays says many  
occasions prior to the importance of  
repentance. Repentance and Faith - Repent-  
ance and Pardon. If sin go together in the <sup>payment</sup> of  
sin, one can hardly agree with him, nor  
in agreeing he is prepared to say how the next  
line corresponds with it. "Forgiveness is in no  
sense purchased by the atonement."

Can there be any true repentance without  
distress? I think <sup>not</sup>, the competition says we had  
<sup>like lost sheep</sup> ~~lost~~ and ~~dragged~~ from the purchased way.  
It seems to me that ~~only~~ in a limited sense  
it can be said "Forgiveness is purchased by"  
the distress incident to repentance. In  
common parlance to purchase is to obtain  
something by giving another: no Scripture.  
we are assured we can obtain <sup>pardon</sup> pardon  
only by giving our hearts to God and giving  
up all our wills so that they may be brought  
into subordination to His will, and this  
implies a total change of mind or the part  
of the sinner. Repentance in N. C. lan-  
guage is the translation of the Gr. metanoia  
from meta-to change and neco the mind.  
Is there any one who has <sup>voluntarily</sup> <sup>effortlessly</sup> got distressed  
and forgiveness that has followed and call to mind  
the distresses to which he was subject when he  
comprehended the nature of his situation as a  
sinner? And were the distresses to which he was  
subject forgiveness?



Scarcely admitting that "He that claims a credit for  
his distress has not a godly sorrow." - ~~For~~  
Distress alone does not constitute true re-  
pentance, but neither do unrepented, the re-  
pentances true if <sup>not</sup> accompanied, sorrow-  
and sorrow that is distressing: and it is with  
this kind of repentance the convicted under-  
stand must be brought to meet the demand of our Lord. "Except  
ye repent, ye shall all likewise perish" (Luke 13:3)

All who find <sup>their</sup> salvation on account of their sins  
must receive salvation and accept the terms  
prescribed by the Savior, and they are pro-  
cured through Him. And some sincere souls may  
prefer the inward process to purchase, but in N.E.  
language there is not a great difference between  
their significations. E.g. the Gr. word *peripoyge-  
o* means to be - translated *perichore* and  
to be purchased; *peripoygeis* seems *find* time  
= the purchased possession; to obtain, estimating  
the obtaining of the glory; the saving of the  
soul; a peculiar people lit. a people of acqui-  
sition to himself; *perichore* seems from the verb  
*peripoygeo* to acquire, *perichore* purchase (for oneself)  
and now <sup>again</sup> recommending the article in the  
Review to the serious attention of every devout  
soul and asking for their suggestions no more  
than attention than they are worth, give may  
be convinced in the conviction that "it is by  
grace ye are saved," and that <sup>although we may not</sup> ~~we cannot~~  
~~purchase~~ <sup>purchase</sup> ~~salvation~~ <sup>and</sup> ~~by our distress~~ <sup>understand</sup> ~~the truly significant~~  
may be confirmed in the belief that "a broken and  
a contrite heart the Lord will not despise!"

...and friends, situated in the village of Raul  
...there are some members of our society  
who intrude their subjects in the hearing of the  
...themselves in saying "It is well known  
that the society of Friends has been a peace society  
from its origin <sup>and many say</sup> ... I am a member of  
that society and conform to the requisitions of our  
discipline on that point. I do not mean to say  
so much as I am already of the  
impulse of the society and the desire to be  
which to be removed from the society for the paper."  
It is not to be supposed that the heads of our family or  
friends in America, reading matter, maybe <sup>the</sup> and  
more than one found it for the peace and  
acquiring information in a paper in which we  
acquainted the paper - perhaps a writer or two, or  
occasionally one or more are called in to do it  
... this information, and it is true, in the  
management of our paper, and it is true, in the  
... of our paper, and it is true, in the  
... of our paper, and it is true, in the

...at the work the Bible, which, the Lord has  
... to expect in justice, and it is true, in the  
he says, I have only to read the New Testament and  
of its requirements, and I am a peace man, both  
entirely and practically. It is very good - is it not?  
Now we have the Bible, and there is no other  
... "What I tell you in darkness, it will appear  
in the light: and what ye have in the ear, that I have  
put on the trumpet." The <sup>... of the</sup> ... that is, the  
... from the Bible is more stringent and more  
... as it regards War - much more so than in any  
... the general of Bible readers: in that case

We wish the teachings we receive are not implanted  
just as it is, and at liberty to put them under the  
teachings "under a teacher", or to proclaim them by  
themselves, within our reach. And have  
we not put this teaching up, more effectively, etc.  
than may be, making the messenger of the "good" really  
a messenger of the "bad" - and then put it  
under the "bad" teacher, the bad?

Every well informed Friend knows that there is a great openness in the minds of general readers to receive <sup>suggest</sup> information in the best means of presenting war, the race & geography are now so strikingly delineated on the whole board of Central Europe; and every one who has a spark of the missionary spirit is desirous of preaching in the Press if not by the tongue.

How may say, the Board of Grace fairly represent  
the Free Society of England as the Advocates of  
non resistance Grace Society and they together  
cover the whole ground of controversy on  
this subject. We should <sup>stop and give attention to</sup> resolute attempts to  
lead to mass in already full?

"When thy judgments are in the earth, the inhabitants of the world will learn righteousness." (Ps. 9)

the casting our eyes over France & Germany <sup>now</sup> ~~now~~  
smearing under tortures inflicted on them by  
one might, at first sight, be inclined to say surely  
the <sup>French</sup> evidence, clear enough, that the Lord's judge-  
ments are in the earth at the present time, and  
that took an amazing <sup>dramatized</sup> ~~amazing~~ relativity. But where  
is the <sup>any sense</sup> ~~any sense~~ that the wholesale of the world  
are learning rightness?

Come let us look again, Father: Do you not see the hor-  
 rors obtaining with the potatoes & the bread? Do  
 we not also see the habitation of the wilds  
 with nothing as with any? Dis-  
 tant nations not yet fully connected & obscure  
 refusing to take part in the great civil war  
 declining themselves mental? But nations  
 never to the admiral severe & bloody claim and  
first attention. Every nation in Europe has been  
 more or less indiscriminated with the Christian  
law of love, prosecution, energy - none can  
pleading ignorance of that law, but all shrink  
with its weight; and none more than France  
 has shown more conspicuously & thorough  
ledge of the law sacred by passions and  
love of military glory: the hope and times  
 of Louis XIV to Napoleon III France has been  
 playing that desperate game.

two hundred and fifty years ago, not long before  
his death, Louis sent for the way who was a 10<sup>th</sup>  
successor him



Looking again at the picture, <sup>more</sup> perhaps we  
cannot distinguish as previously <sup>unusually religious</sup>  
because the wide difference between the  
present state of France and that in which  
it would have been had the above counsel  
of Louis been followed, excites themselves  
in their manner "The present state of France"  
have to come to proper estimate of the value of  
the above testimony, we must heavily think  
the fact that it is false being an isolated  
case, will we saw the paper from which it  
is taken be considered as possibly connected  
to the cause of slaves as we would gladly write.  
It much more desirable what <sup>France</sup> geographical  
regard as the true subject of constructing that  
lay a soft down on the public sentiment of  
a people. Let the records of true facts, geo-  
graphical, political, moral, <sup>economic</sup> signs of life, and  
some have had cause to compile doubtfully  
to inquire <sup>or</sup> where is the light next the whole  
history of the land are becoming rightness.

Regarding the hag Have the Lord's little  
 after they had received the law been as prompt in obeying  
 it as they were in carrying it about with them. They might have  
 "Since I leave with you, my peace & grace  
 unto you: not as the insects giveeth grace  
 unto you." (John 14:27)

By running ones eye over a concordance it  
will be observed that Peace is spoken of more  
than one hundred times in the U.S. Testament,  
in most cases as very desirable - in many,  
as the result of successful battles between  
large contending armies. In the 18th Kings  
it is given an account of Solomon's wisdom  
- the number of the people over whom he ruled,  
and the extent of his Kingdom. And Solomon  
reigned over all the Kingdoms from the river  
(perhaps Euphrates) unto the land of the Ethiopians,  
and unto the border of Egypt. (2d. "Where he  
heard on all sides ran the about him." (24)

Solomon builded a temple, dedicated it to the service of the Lord in an impressive and devotional manner.

Doubtless the law of Moses runs round the globe in some of the courts - including the "Ten-  
commandment" - "Thou shalt not kill." But  
that commandment appears to me to be  
so construed as not to prohibit the use of  
arms, or of engaging in carnal wars  
and depriving a fellow mortal of life. And if  
the few having that law - could indulge in  
mortal combat, how much more entitled  
to do this inanimate other nations feel to others.













the word of God. I have had heard "say"  
all kinds of more common word in the same  
quite as possible and left the appearance  
of the word. I remember having said <sup>many</sup> "in-  
visible" and "invisible" is much alike than to use sig-  
nificant to determine which was intended.

In the origin of the word Bishop

It doubtless seems strange, to persons who are only  
slightly conversant with the foundations of the Chris-  
tian church, by the society of friends, that that body  
should not have adopted the order of bishops in their  
church government, seeing <sup>that the word episcopos</sup> ~~it is a common word~~  
made use of by the translators of the New Testament.

The word bishops occur once defining the office  
of the bishop and three other times referring to the au-  
thority of disciples, or laborers in the church, but in  
which case it is the rendering of the word <sup>episcopos</sup> ~~episcopos~~ which  
the Latin defines in this way: episcopos, a comb  
word in other instances it is translated "overseer"  
which seems more like a literal rendering of the  
word from <sup>epi</sup> over, and <sup>skopos</sup> ~~skopos~~ <sup>skopos</sup> ~~skopos~~ <sup>skopos</sup> ~~skopos~~  
over. In the words "episcopos" and "overseer" we  
have similar formation, thus: tele, for of, and skopos  
"micro" little, and skopos tall.

God created man in his own image, in  
the image of God created he him; male and  
female created he them.

Gen 1. 27

And God saw every thing he had made,  
and behold it, and was very good.

31

The above appears to be the Bible account of  
the creation of our first parents, and which such  
readers as regard it with a literal meaning and  
take to it such passages as speak of the hand  
of the Lord - the mouth of the Lord - the face of the  
Lord and of his "back parts" - - - - - Gen. 35. 23

may be inclined to believe that the Supreme and  
immortal Being that we go on to worship as the  
creator of all things, and that we denominate God,  
is in form and substance like mortal man.  
So such as <sup>are many towards</sup> ~~are many towards~~ that conclusion with  
the testimony of the Lord Jesus, and some of his early  
apostles will be considered of importance:

God is a Spirit.

John 4. 24

A Spirit that hath not flesh and bones.

Luke 24. 39

The Father of lights [God] with whom is no  
variableness neither shadow of turning.

James 1. 17

The King eternal, immortal, invisible The only  
true God

1 John 1. 17

Who only hath immortality, dwelling in the light.

1 John 1. 16

And these agree with the testimonies of the prophets

I am the Lord, I change not.

Mal. 3. 6

God is not a man that he should lie, neither

the son of man that he should repent.

Num. 23. 19

These passages seem to determine us for, as  
human nature can comprehend it, the spiritual  
immutable and eternal nature of Jehovah the  
true God.

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Ex. 33. 23

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immortal Being that we go on to worship as the  
creator of all things, and that we denominate God,  
is in form and substance like mortal man.  
To such as <sup>are leaning towards</sup> ~~have come to~~ that conclusion the  
testimony of the Lord Jesus, and some of his early  
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These passages seem to determine, as far as  
human nature can comprehend it, the spiritual  
immutable and eternal nature of Jehovah the  
true God.

on the other hand if we insist upon accepting  
exceptions in a strict sense, let us see, where  
such a determination would lead us. So we  
accept the literal significations of the following passages

The Lord thy God is a consuming fire. Deut. 4. 24

Our God is a consuming fire. Heb. 12. 29

He ministered a flame of fire. Heb. 1. 7

Behold I will make my words in thy mouth  
and the people wood, and it shall devour them. Jer. 5. 14

And in his fire of my jealousy have I spoken. Egl. 36. 5

And the house of Jacob shall be a fire, Heb.

and the house of Joseph a flame.

Behold the name of the Lord cometh from far

burning with anger, and the burden thereof is

heavy, his lips are full of indignation and his

tongue as a devouring fire. Isa. 30. 27

Then shalt not see my face for thou shalt

no more see me and live. Eze. 33. 20

And I will take away mine hand, and thou

shalt see my back parts, but my face

shalt not be seen. 23

Except ye eat the flesh of the son of man, and

drink his blood ye have no life in you. John 6. 53

For my flesh is meat indeed, and my blood is

drink indeed. 55

draw a conclusion so much it agrees with  
right reason, so the literal construction of the above  
passages would lead us to the safest way seems  
to be to accept the declaration of the Lord Jesus as  
the plain words with. That God is a Spirit  
that a spirit hath no flesh and bones, and no man

yet have neither heard his voice at any time nor seen his face John 5. 37

to have seen God at any time John 5. 38

do the declaration of the apostle that

God is "invisible" and from his invisible

God's nature must always have been invisible

to us. We are assisted in this conclusion by

the belief that God is under no necessity to constrain

himself so that whenever passages of scripture that

seem to differ by inspiration of God appear to con-

tradict each other we may not spend the dis-

cussing originates with fallible man rather than

with infallible Jehovah.

Thus for I have quoted the English versions of

the scriptures, now a brief glance at some words in

the Hebrew and Greek languages may help us to the right

conclusions.

The Hebrew word "same" which the translators have ren-

dered "image" for which deigned commentators say: "the

general idea of this difficult and obscure root seems

to be equable, even, level, uniform resemblance, as

the blood of grapes resembles the blood of animals

in appearance and mystically consecrated under the

Mosaic as well as under the Christian dispensations

to represent that blood which flows from the sin-

ners. The image of God" implies a likeness to him in moral

attributes is plainly intimated in the words of the apostle

Col 3. 10 where he exhorts Christians to put off the old

man with his deeds, and to put on the new man which

is renewed in knowledge after "the image" of him that

created him. But there can be little doubt that

the phrase in this connection denotes primarily the pos-

session of dominion and authority. This is evident

by the words of the ensuing clause "let them have do-

minion" which is regarded as explanatory of the term "image."



So with the Greek word "eikon" which is translated  
Matt 22. 32, "whose is this image and superscription"  
here the word refers to a physical head, stamped  
on a coin. And in Gal 1. 15 Christ is declared to be  
the image of the invisible God, plainly indicating  
the spiritual nature of both.

Some other illustrations might be given of the  
literal rendering of scripture words, but it may be well  
to remember that figurative language was  
frequently used both by the old and New Tes-  
tament writers, such as we find in Matt 13. 34  
"All these things spake Jesus unto them in parables,  
and without parables spake he not unto them".

Therefore I give as some of my reasons for attaching  
a spiritual signification to the passages in which a  
comparison is made between Man - the being  
created; and God the omnipotent Creator.

No, other person is responsible for the utterance  
of these sentiments but the subscriber

H. M.

Pharlington O Dec 27. 1859

San James George.

The Paritkhore.

Thru 22 64

[illegible]

The above is a brief summary of the various methods of making metal alloys, and is intended to give a general idea of the subject. It is not intended to be a complete treatise on the subject, but rather a summary of the principal facts and principles involved in the process.

[illegible]





Two masters.

No man can serve two masters; for either he will hate the one, and love the other; or he will hold to one, and despise the other. Ye cannot serve God and Mammon." Matt. 6:24.

A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another." John 13:34.

He that loveth not abideth in death. Whosoever hateth his brother is a murderer, and ye know that no murderer hath eternal life abiding in him." (1 John 3:15)

He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth, hateth his brother is in the darkness, and walketh in the darkness, <sup>so the darkness</sup> and knoweth not whither he goeth, because the darkness hath blinded his eyes. (1 John 2:9, 10, 11)

A young Bible student with the above texts before him might well enquire whether they agree with or conflict with Luke 14:26, where the word "hate" is very conspicuous? The writer in N 22 of Friends Review has given his interpretation of the passage and yet James Orony for whose correspondence with that of Adam Clarke and Henry Afford. He says "Matthew 23:37 expresses the true meaning of the word 'hate', when he says 'he who loveth his father and mother more than me' is not worthy of Me." It is well to enquire what sense this word misrepresents. That no such thing as active hatred can be meant is plain; our Lord himself is an example to the contrary. John 19:25-27. He saith unto his Mother Woman behold thy son! Then saith to the disciple Behold thy mother! And from that hour the disciple took her unto his own home." Under the firm belief that he is the same yet Jesus having required of his disciples that they should give proof of their love to him, they brethren can never satisfy him. The man who is not mentioned in the last degree of love is not a true Christian.

Two let us think of a young man who has  
been dealing at variance with his father and mother  
his sisters and brothers - has indulged hatred <sup>in his anger</sup> against them  
in return for admonitions received from them - has  
been convinced that it stands in the way of becoming  
a true Christian and has resolved to make what appears  
to him, a sacrifice and in answer to prayer has found  
love towards his parents, brothers and sisters taking  
the place which hatred had occupied - think of him  
in the anxious seat <sup>in deep humility</sup> - <sup>that he</sup> <sup>is fully</sup>  
overcoming the wife that the great  
obstacle to discipleship had been removed; but  
on wedding in the M<sup>t.</sup> "If any man come to me and  
hate not his father and his mother, and wife and chil-  
dren, and brethren and sisters: yea, and his own life also,  
he cannot be my disciple." - can we measure the con-  
firmation that must fill that anxious heart?

The Gr. *misos* is derived from the Heb. *mis*, as such occurs more than 30 times in O.T. translated *refused*, *rejected* (Lev. 11:52) The stone which the builders *refused*.

scopes to be had more simple than this? And  
~~that~~ <sup>that</sup> ~~is~~ <sup>is</sup> ~~less~~ <sup>less</sup> expensive? Yes: you may buy  
one of the simple - Kims for 50 cents, but that will  
hardly answer to bring out the "minute grains"  
of green matter in the cells of the tissue. I would  
advise you to write J. D. Lucas to: This - a  
or New York, inclose 10 cts for a copy of their  
illustrated catalogue, and 25 cts for Woods' Com-  
mon Objects of the Microscope, with upwards of  
200 illustrations; and you will find a  
great amount of very interesting matter  
presented in a kindly and simple manner  
and if you <sup>will</sup> spare a few dollars you can pro-  
cure an "outfit" of books and instruments  
that will enable you to investigate many  
of the works of the Divine Creator, pronounced  
"good" by Him. And before long (if life shall  
permit) I may make other suggestions.

Remember the gr. word increase, signifying not  
to decrease but to increase, as Paul happily  
applies the word in its proper sense to the Church, saying  
"that we may grow up into one body with Christ, and  
be as close joinedly one into one, and into one another."  
The word increase is not to be understood as  
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"that we may grow up into one body with Christ, and  
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These were others for words, which were  
attributed a sense <sup>imparting</sup> to Alexandria and which  
I have <sup>may be</sup> copied in. The sense of the word  
I have <sup>as frequently</sup> met in a passage in his Epistles to the  
Romans - the plenoma, fulness; sophia, wisdom  
and some others. (See note under plenoma in Rossi.  
Part. 1. 1. 1.) so that it seems that anything Paul  
could trace to the Platonic school of Alexandria he  
viewed with distrust - The Reptiles of John <sup>had</sup> a  
meaning <sup>thus</sup> which had not appeared in 19-7-5

for words, which are  
of the Allegoria. and high  
hairs (Allegoria) and high  
against his spells to the  
ea, Gulness; Sophia, wisdom  
der pleuome, in Rossi.  
and that anything could  
school of Abraham, he  
to Reptor of John, and a  
what of pleuome (19-7) - 5

Consider the lilies of the field how they grow - Matth. 23.  
See above, one of the many examples of the teaching  
of the Lord Jesus by illustrations, using common  
objects in nature for that purpose, claims re-  
newed attention as spring approached, opening  
again to our minds the <sup>words</sup> words of the Creator  
glory whom the glory of the field had come.  
The word consider means something more  
than a mere casual glance: it signifies inten-  
al attention, as the Greek lexicon informs us  
it is the translation of a compound Gr. word  
kata-manthano - kata - intensative and mantha-  
no to learn & to contemplate.

Accepting that interpretation of the word as the  
here one we are not to expect subtly to penetrate  
the aid that conceals the great secret of creation,  
but between that inscrutable mystery and the  
casual glance there is a wide field open into  
which we are invited to enter, and in which we  
may labor as to gain <sup>divine life information and</sup> intellectual strength  
without detriment to spiritual advancement.  
The marvellous ray of light that has come milli-  
ons of miles to illuminate our work, the  
wonderful optical instrument, the human eye,  
so delicately adapted to that light, and among  
the aids which the ingenuity of man has  
furnished we find spectacles of various power  
and in result more powerful magnified in the  
microscopes of various constructions. With these  
objects in view and these means within our  
reach who can refrain from contemplating the  
glory of the field, such the very <sup>words</sup> glory of the field.

being least apt to further in their investigation it appears that  
 the way to some late date only, was from the known Hebrew  
 character of the Gospel according to John, and that other  
 Matthew only gives a detail of the genealogy of Christ and his  
 nativity. Of the other two Mark neither has mention of Jesus' time  
 he came from Nazareth and was baptised by John "Jordan" but 9  
 but Luke writing what he had collected that that was not such  
 believed among the Jews a different genealogy, to that of Matthew  
 and has accounted all these discussions amongst critics. I was in  
 the two. Neither of the Matthew words, speak of any day or  
 which the birth of Christ came to pass that can be established  
 by our calculation only by inference or astrological calculations.  
 The great difficulty being in bringing the modern year 365 days  
 some 15 minutes and 45 seconds to agree with the Jewish year  
 of 360 days: the difference between the Jewish and Roman year  
 you being made up occasionally by adding the leap days  
 to the former when the difference became so great as to  
 attract attention. The common era of Christ's birth was  
 never settled till the year 525, when Dionysius Exiguus,  
 a Roman Abbot fixed it to the end of the 4th century of the plain  
 period, which was four years too late, as found was  
 known before the death of Herod ~~the~~ Herod the Great  
 by the chronology of the birth of Jesus, there being a dispute  
 between Volus' calculations and the Julian Period of 709 years.  
 through the error, the years, the Jewish and Greek, were not the same in  
 each nation; and thus, numerous began at different seasons  
 of the year. Christianity itself had ~~not~~ not to near 1200 years  
 before they knew precisely how many years had passed since  
 the birth of Jesus Christ. So that the date of our 30th century is  
 have given this means concerning the years in which the  
 Messiah appeared, some notion it was at the end of 7000 years  
 from the Creation some 3000, the most moderate opinion is  
 5000 years after W.D. and every hundred in the year or there  
 given are by one of these writers.

the mission of effacement to any thing satisfactory is deriving from the fact  
revealed by the progress of an existing ferment which is to place a liberal and  
wise and moral one, which astronomical calculations show to have oc-  
curred on the 13 March at the geographical point of the thing the 4th of June  
and June is fast brought. It seems not necessary to be able to express what  
the truth of the matter is, as the community of the existing problems  
the too clear were not a time, and the same is found in the  
the long years attempt to meet the existing - for the same reason  
the same reason, and the same reason, and the same reason, and the same reason.

The 600 crew were for a time convinced the plane was unguided so kill  
 Altheim's crew attempted to meet the enemy - after all this was a 1st

Some interesting material for the collection.





On what day and in what year did the visit of blind men. ?

The question is simple, how can we be that it should be considered one with same as to have been a copy of the manuscript. Before the invention of printing the Bible was always written either in manuscript or printed; the earliest manuscript of the New Testament Greek and Slavonic versions which we have had access are those of the fourth century, all the original writings of the Gospels and Epistles were believed to have disappeared long before any attempt was made by the earliest copyists to collect the materials which our New Testament has been constructed.

The antiquity of these records would not have presented great difficulties to the translators provided they had been united in their testimony, but as they presented so many different readings on the same subject-matter it was singular for the purpose of obtaining a reliable statement of fact to consult all the authorities. That has the appearance of authenticity, and even in this case of the translators, and this collection when made numbered many hundreds, and the result of the collation there was that collected from probably 600 Manuscripts to say "many, perhaps he expects, that I challenge my reader what part of the apostolical writings is not the same of the present with wholly rejected, or doubtfully and hesitatingly received. But I sincerely abstract from that. We cannot know it." He indicated how he expects better not know it. He Robert Barclay alludes to the same want of agreement among learned men in the relative value of the variety of testimony furnished the several versions of these writings. A careful examination of the hundred and seventy-four manuscripts looked upon as the basis to deduce the inference that as early as the third century there were in existence two families or versions of manuscripts: later after the manuscripts have been again and again compared, but for our present purpose it will be sufficient to notice system of D<sup>r</sup> Griesbach. The classes into which he arranges all the Greek manuscripts are, 1<sup>o</sup> the Alexandrian or Egyptian; 2<sup>o</sup> the Eastern - those adopted by the churches of Syria, & the West of Europe; 3<sup>o</sup> was the Oriental edition, and in general use at Constantinople. Now in the latter was to receive out of place if we did know that it formed no small part of the work of our translators list to determine what was the next best of the original before they made a translation.

but a note of Adam's death seems appropriate; he says  
 the Jewish economy was not yet destroyed; nor had God yet  
 signified that the whole gets thrown away. He  
 continued to tolerate that dispensation, which was to be in a  
 certain measure in force till the destruction of Jerusalem; and  
 from that period it was impossible for them to observe their  
 own rituals; thus God abolished the mosaic dispensation, by render-  
 ing in the course of his providence, the observance of the [ceremonial  
 part] of it impossible.

"He thinks that people who  
 his dependence in the letter that will be and flourish in  
 of any one at the present day who will have  
 of our own the language of the office to coming of the  
 to mention a religion in which is established. Given  
 dispensation seems to end, on which or when the  
 any particular day or year when the whole of the human  
 under all these circumstances it seems strange to speak of  
 the authority of the  
 again the house was regarded by them as a part of  
 the grand process that the dispensation of the moral law  
 the church submit in the end of the great dispensation  
 should discover the true nature of the human condition; and  
 we to the end of many successive dispensations of the moral law  
 being of the true dispensation 30 years after the  
 case of the living from the present in all other respects

We have noticed referred to the thousands of believing Jews who  
were all grafted of the law, and this is understood there  
have 80 years after the commencement of the Christian era  
Not looking back near 700 years before that time we find  
the prophet Isaiah (Ch 51-52-53) who we regard as a <sup>Heb</sup> Jew  
and circumstances few, yet uttering sentiments nearly  
allied to, if not strictly Christian character. In the case  
of Isaiah we see the influence of the Christian dispensation  
near 700 before its more perfect announcement, in the  
case of the believing Jews referred to we see a still more perfect  
blending of the two dispensations 80 years after. And these  
we see the creed of many devout Jews of the present day we  
should discover <sup>in it</sup> the true nature of Christian doctrine; and  
if we should submit the creed of the most of Christians  
to the same test, we should perceive that the requisitions of the moral law  
given by Moses was regarded by them as a part of  
Christianity.

Under all these circumstances it seems unsafe to speak of  
any particular day or year when the whole of the Mosaic  
dispensation came to an end, or when or when the  
Christian dispensation was fully established. The end  
of one and the beginning of the other is coming to pass in the  
experience of every one at the present day who with draws  
his dependence on the "letter that killeth" and places it on  
"the spirit that giveth life"

and [part] of his knowledge  
in the course of his journey, the character of the Christian  
own spirit; thus God should be made manifest in his  
own spirit.

33  
Sisters of Friends Renew

Dear friends

At a meeting of the Newkton branch of M.F.W. held on 3<sup>rd</sup> inst. Several men were admitted and partook of the conversation; the following communication was also read:

"The reading of your title and believing that many earnest women are engaged in the work that needs to be done must be very comforting to every well-wisher to the human race: every thinking person knows that when a great work needs to be done the union of the workers is absolutely required: - the abolition of Intemperance is a work great enough to attract and <sup>command</sup> attract the serious attention of Christian women in America, also in Europe.

No well qualified Doctor of Medicine is better suited to the condition of sick persons than Christian women are to the condition of drinking men - the <sup>powerful</sup> persuasive pleading of the mother or sister sinks deeper into the delinquent's heart than the stern rebuke of the weeping father: under this conviction the Christian women of the land are "called to the front", and nobly are they coming. Honor is due to them, and earnest prayer to God is going up for their direction and support.

The attention of the meeting was also called to another crying evil - "War: your editorial on 'A Proposed Peace Congress' was read, and the query was revived - How can we take part in promoting so desirable a movement?"



An open door for peacemakers.

"Friends are pressing advised not to violate testimony against war in any respect." This ~~is~~ excellent and timely advice is from the book of Discipline of N. Y. Syn. and agrees with the discipline of all other Syns so nearly as to make it general. uniform advice of Friends; and in the early history of the Society it was in advance of other branches of the Church: it could not do us any harm to enquire where is our position now?

In the Review of 2 mo. 25. under the heading of proposed Peace Congress much interesting information is given concerning the probability of its occurrence.

Understandest thou what thou art reading?

It is no dishonor to the Committee on Education nor  
on the Friends to whom the circulars were sent  
to infer that one great object the Committee had  
in view was the same as that of Jeremiah 8:8  
they read in the book in the Law of God distinctly  
and gave sense, and caused them to understand the  
reading Jeremiah 8:8 -

All well informed Bible readers know that that  
invaluable book written by holy men of old, when  
moved by the Spirit of God, has come down to us  
through human hands, reminding us that, what-  
ever our attainments may be, we should aim  
at still greater knowledge and clearer under-  
standing. The passage quoted from Jeremiah  
is not the only one that is found in the Bible  
written hundred years before Jeremiah (Gen 11:1-9)  
the inhabitants of Chaldea were informed of  
the significance and importance of the word.  
See Gen. 11:7-9. Acts 17:26-28

For the Free Press.

The call of President Arthur for a Peace Congress of the Governments of North and South America to be held in Washington, in November next, is a majestic step in the right direction. (says a Boston paper, and doubtless there are many Vermonters who will put their seal to that declaration.)

Not too soon has the initiative to an important peace movement been taken. We have long held that America, our own beloved and favored land, should become the Peacemaker among the nations.

The Peace Society of Vermont, when alive, under the control of the late Rev. Thomas A. Merrill, D.D. of Middlebury, entertained a similar sentiment. Doctor Merrill not only devoted time but money in support of peace principles, making Arbitration in place of War, a more Christian and better way of settling difficulties between Nations.

The Arbitration experiment was tried in the Alabama case and answered admirably.

This call of President Arthur appears to be addressed to the thinking portion of the people. Are there not many of that class in Vermont? Cannot we find <sup>in some</sup> <sup>just</sup> <sup>among</sup> <sup>the</sup> <sup>President</sup> <sup>that</sup> <sup>we</sup> <sup>3</sup> <sup>find</sup> a man or woman among us who is able and willing to represent us in this Peace Congress at Washington?

The diffident need not fear singularity. In Europe a similar movement in favor of an International Arbitration and Peace is well sustained by Dr. C. Lasker in Berlin, and Père Hyacinthe in Paris.

Rev. George B. Loring, D.D.

I want to copy of your excellent sermon on  
The duty of Christian men with regard to morality  
in morality have been distributed in Brooklyn  
and if it has been placed in my hands and read  
with interest and thankfulness that a D.D. has  
felt it to be his religious duty to invite his fellow-  
citizens to abandon the supposition that men, who  
are themselves free from vice, are free from respon-  
sibility respecting the vice that prevails among others.  
I hope there are many thoughtful men and women  
in Brooklyn who are convinced, especially as it re-  
gards intemperance and lawlessness. Many of our women  
have united and organized a branch of the W.C.T.U.  
a few days before our Convention meeting. detachments went  
from house to house and obtained a long list of signatures  
to a memorial denouncing the voters to select such officers  
as would favor morality.

At one of their pastor meetings, to which men as  
well as women were invited, the query came up if  
it is our religious duty to use our best endeavors to  
promote abstinence, temperance and chastity, can we  
justly, as Christians, refrain from preferring absten-  
tion instead of war as the better way of settling  
differences between nations?

Printed documents were read intimating the "mag-  
nificent step which President Arthur had taken in calling  
for a Race Congress at Washington; and that "America,  
our own beloved and favored land, should be the peace-  
maker among the nations." No objection was made  
to the reasoning, but what can we do, a mere handful  
of the friends of Peace and as little as the President make  
the "mighty ocean" as a calm for the President seems  
a trifling thing, it weighs something in deciding who shall  
be the Peace. We receive invitations from Peace Societies in  
America also from Canada, N.Y. &c. to take part in their movement  
and are assured that men of the highest will not be rejected.

A Book having lately appeared, entitled  
"Manual for the Society of Friends" which has caused some  
possible sensation among the Society, the following  
observations have been suggested by reading it. In the  
addition pages 289 emphasis is taken to calling the  
Holy Spirit a rule, perhaps there may be some incongruity  
in the use of this term, it is there stated that "the  
rule must be that which proceeds from the Spirit & not  
the Holy Spirit himself. To speak of the Holy Spirit as a  
rule, is to do the same incongruity as to speak of God as  
a rule." And though the incongruity involved in the  
term may have generally escaped the notice of members  
of the Society it is believed that little harm has been  
likely to arise from it, what is really intended by the use  
of the term is generally so well understood that the objection  
to its application to the matter of Scholastic Criticism than  
a serious inquiry after Gospel Truth. Does the authority  
of the Deacons suppose the Scriptures to be of equal author-  
ity with the Holy Spirit? If he does I am doubly at  
ones with him, but if he believes the Holy Spirit to  
be of superior authority to the Scriptures it is clear



that the term made use of must the meaning that is intended to be conveyed by it, that is objected to.

I take by the extracts from the Declaration of the Yearly Meeting of Philadelphia, as it is not my intention to quarrel with the opinions of John White & his followers, with simply stating that I seek no reason why these opinions should have been published in this Country, believing as I do that they will find here but few advocates.

After the extracts from a Declaration of the Yearly Meeting of Friends held in Philadelphia but previously to entering upon an examination of the extracts from John White's sermon I find the notes read in the Review. It seems necessary to remark, that Notes are used in the quotations from Scripture to mark emphasis, & not for the purpose upon which they are used in the Bible, namely, to distinguish words supplied by the translator. Among be of importance to bear this distinction in mind.

If it should appear useful to make any observations on George Cuthbert's remarks upon the first extract from John White's first sermon, I would probably be better served while examining a subsequent part of the Review than at the present time. I find to his observations on the second extract. I am cordially united with him in the doctrine that "Hearkening for Love, & conversation to God, through the death of his Son, our Lord Jesus Christ is the cardinal doctrine of Christianity."

My belief is that by this great sacrifice a Son of adoption was opened to all mankind, & will continue to be so to the end of time. According to 1. John 2 Chap. 2 Ver. And he is the propitiation for our sins, & not for ours only, but for the sins of the whole world.

6. Dr. Cuthbert has written observation on the third extract I propose to the fourth. If I have not mistaken the meaning aimed against putting our own construction upon scripture (Page 37) attaches to the author of the Review with more propriety than it does to those who differ from him. See his observation Jeremiah 31 Chap. Page 18. 24. 30. The words scripture being interpreted by scripture. Without in any degree wishing to discourage this practice, I wish to express a belief that the humble Christian after experiences an illumination of them & an evidence of their Divine Authority independently of what is written.

In page 41 it is asked "Is not the preaching of the Word or Gospel a very principal means appointed by God for the salvation of man?" It is readily admitted that preaching is a means to such an end which Infinite Wisdom has been pleased to bless to the souls & tens of thousands; but the question is not whether such has been the case but whether the influence of the Holy Spirit, operating upon the hearts of men, lead him to salvation independent of the scriptures? Can any person believe that God, who so loved the world that

be such his only begotten Son and at 17 who laid down his  
life as a propitiatory sacrifice for the sins that should  
have perished thousands of the noblest workmanship  
of his Holy Hand to have continued eyes unnumbered in a  
state incapable of participating in this so great a blessing; of  
any individual who is a parent can entertain such an idea.  
Let him consider - let him seriously consider whether he  
would behave in such a manner to any of his children;  
would he permit them to not performing his will & at  
the same time withhold from them all knowledge of what  
that will is. - But that such a doctrine is imputed  
in the Deacon I think is clear Page 26 "If we unhappily  
flatter ourselves, that we have the knowledge of God, and open  
mouth of the revelation by which it has pleased  
him to convey grace to ourselves open to the delusions  
of the world." Page 81 It is stated that John 14 Chap 26 Ver.  
has been wrested to prove that the Spirit, independently of  
his revelation by the Scriptures, would teach mankind all  
things needful for their salvation. - An attempt is then  
made to prove that the Declaration of our Lord John 14 Chap 26  
is applicable to the Apostles only. - There are extracts from  
the Deacon are in my estimation sufficient for justifying  
the conclusion above mentioned. - Is God then more unjust.

Pages 46 & 47 contain a number of extracts both from the  
Old & New Testament. I wish to express myself here with  
caution. - I may not clearly understand the object for which  
they are here <sup>produced</sup> - but as far as my small measure  
of ability enables me to do so the writer has been to establish  
the doctrine of original sin. - The quotations commence with  
Genesis 1 Chap 27 Ver. which states "God created man in his  
own image; that is, as I understand it, in a state of perfect  
purity. - And God commanded the man saying, Of the  
tree of the knowledge of good & evil, thou shalt not eat:  
for in the day thou eatest thereof thou shalt surely die.  
And the woman did eat: & gave also unto her husband, & he  
did eat." I suppose it will be readily admitted that the  
death spoken of in 2 Chap 17 Ver. is a falling from that  
state of purity in which man was created. - And  
Adam begot a son in his own likeness, after his image;  
& called his name Seth." Now it is evident from the next  
passage of Scripture recorded in the Deacon that the intention  
of the author is to fix upon the mind of the reader a con-  
viction that Adam having sinned & fallen from that

state - The author of the Deacon knows who said "If ye then  
being evil, know how to give good gifts unto your children, how  
much more shall your Father which is in Heaven give good  
things to them that ask Him."

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of the author is to fix upon the mind of the reader a con-  
viction that Adam having sinned & fallen from that

State of  
a, merely in which he was created must of necessity com-  
municate to his offspring his own guilt, & depraved nature.  
The passage is a quotation from the 10th Chap. & ver. 8 is as  
follows. "Who can bring a clean thing out of an unclean?  
Not one." — Should this manuscript be inspected by  
any individual besides myself I particularly wish the  
reader to bear in mind that I carefully avoid giving any  
opinion upon this much controverted subject, my object  
in being so particular as to ascertain for what purpose  
these passages of scripture have been thus introduced into  
the Reading of this I think a very important point,  
especially when taken in connection with what immediately  
follows. (I pass by two quotations from the Romans the meaning  
of which, I think, the same as Gen. 5 Chap. 3 ver. 12, by one  
man sin entered into the world, & death by sin, & so death  
reigned upon all men, for that all have sinned." — "If through  
the offence of one many be dead: — So by the offence of one  
judgment shall come upon all men to condemnation: — We by  
one mans disobedience many were made sinners." Romans  
5 Chap. ver. 12. 15. 18. 19. — I save the Reader what says  
the Apost. Paul — ver. 13 to the end of the Chapter. "He forbids  
the Law sin was in the world, but sin is not imputed where  
there is no Law. Nevertheless death reigned from Adam to  
Moses, even over them who had not sinned after the simi-  
litude of Adams transgression, who is the figure of him  
that was to come. But not as the offence, so also is the

free gift. For if through the offence of one many be dead, much  
more the grace of God, & the gift by grace, which is by one man,  
Jesus Christ, hath abounded unto many. And not as it was  
by one that sinned, so is the gift. For the judgment was by  
one to condemnation, but the free gift is by many offences  
unto justification. In if by one mans offence death reigned  
by one, much more they which receive abundance of grace,  
& of the gift of righteousness shall reign in life by one  
Jesus Christ. Therefore as by the offence of one judgment came  
upon all men to condemnation, even so by the righteousness  
of one, the free gift came upon all men unto justification  
of life. So as by one mans disobedience many were made  
sinners; so by the obedience of one shall many be made  
righteous. Moreover, the Law entered that the offence might  
abound: But where sin abounded, grace did much more  
abound: That as we sinned unto death, even so might grace  
reign through righteousness unto eternal life, by Jesus  
Christ our Lord." — At this manuscript may possibly pass  
into the hands of, & be inspected by a few of my friends  
& relations. I forewarn them to read part of the 5th Chapter  
of Romans (a considerable part of it is already here inserted)  
with I would some extracts from it, & I have a few opinions upon  
a careful examination of the text it will evidently appear  
that he has quoted partially, that he has copied parts of  
texts from their writings, & has by so doing endeavored to  
impress his readers with an opinion not been justified





Primer and, in bringing men to the knowledge of God, & of  
eternal life, through Jesus Christ our Lord is a Witness to  
which I cordially assent. — "It is plainly the way which  
"he who is supreme in Wisdom has chosen for the communica-  
"tion of this knowledge to mankind." — If the indefinite  
article "a" had been made use of in the last quotation  
instead of the definite one "the" it would have been in my  
estimation more correct. As the sentence stands in the  
Primer it almost amounts to a declaration that this is  
the only way by which God has been pleased to communicate  
the knowledge of salvation to mankind — a doctrine to  
which I cannot subscribe, believing it to be contrary to  
scripture. In quotations from Scripture to show the un-  
soundness of opinions in page 77 Primer — I will take the  
liberty of speaking one of them. John Chap. 9 Verse 11. "The grace  
of God that bringeth salvation hath appeared unto all men  
"teaching them so." — Page 78 "The work of conversion is indeed  
"an inward work, effected by the power of the Holy Spirit in  
"the heart. But what is the amount of evidence that this is  
"received wholly without the instrumentality of the outward  
"word, either immediately or indirectly applied?" I doubt  
"not that it is incumbent upon those who differ from the opi-  
"nions advanced in the Primer to prove this, all that we  
"can fairly be called upon to do, is, in my estimation, to  
"show that the opinions advanced in the Primer tend to the

conclusion that without a knowledge of the outward word  
salvation is not attainable. — Page 87. "He who presump-  
"tuously asserts the sufficiency of the inward light." — Page 92  
"It is plain, therefore, that a declaration of the word of the  
"Gospel is necessary." — Page 121 "That it is a distinct truth  
"denied by Satan, from the pervasion of Scriptural truth,  
"to suppose that all men in the world believe & under-  
"stand, are in possession of a principle, by which they  
"can <sup>by which they can understand the truth of the Gospel</sup> understand the truth of the  
"Gospel, sufficient for them to secure the pardon of  
"God & eternal life." — This is certainly a bold assertion.  
What saith the Scriptures. Acts, Chap. 10 Verse 34. 35. "Then  
"Peter opened his mouth, & said, Of a truth I perceive that God  
"is no respecter of persons. But in every nation, he that  
"feareth him, & worketh righteousness, is accepted with  
"him." — Chap. 6 Verse 1 "We then as workers together with  
"you, brethren you also that ye receive not the grace of God  
"in vain." — If it be said it must have been bestowed,  
"if received in vain, it must be received by the disobedience."  
How does this ~~doctrine~~ <sup>doctrine</sup> comport with ~~the~~ <sup>the</sup> maintained in  
the Primer, page 93; where the question is asked "What  
"law is written in the heart of the wicked? Is it the law  
"of God, or is it the law of the prince of the power of the  
"air, the spirit that now worketh in the children of disobedience?"

Let the Apostle Paul answer to Ephesians Chap 2 Vers 1, 2, 3, 4, 5  
And you hath he quickened, who were dead in trespasses &  
sins, wherein in times past ye walked according to the course  
of this world, according to the prince of the power of the air,  
the spirit that now worketh in the children of disobedience.  
Among whom also we all had our conversation in times  
past, in the lusts of our flesh, fulfilling the desires of the  
flesh & the world, & even by nature the children of wrath,  
even as others. But God who is rich in mercy, for his  
great love wherewith he loved us, even when we were  
dead in sins, hath quickened us together with Christ.

On page 28 of the Beacon there is laid down what appears  
to me to be a strange doctrine. I will quote pretty largely  
from it, even at the risk of being considered tedious, if I  
wish to be just to the Beacon as well as to the authors  
whom I cited the author to write it. "That the way in  
which the doctrine of the law written in the heart" as  
stated in their opuscle. (viz. Opuscle from the Sermons of  
Giles Herkes) corresponds with the doctrine of Deists, may  
be shown by the following passage, extracted from the  
writings of Lord Herbert of Chesham, who was the first  
systematic writer on Deism. "We come at the know-  
ledge of Divine things by immediate ideas, or by having the  
law & knowledge of life written & engraven on our hearts, or

rather plain visible characters, that whoever looks into  
himself, will clearly discern the great principles & duties  
of religion, & the several obligations he thereby lies under.  
He believes." — There can be therefore no difficulty, there-  
fore perceiving the Christian nature of the doctrine, as above  
stated. But this of the utmost importance, that the scrip-  
tural doctrine on this great subject, should be faithfully  
represented, & the propagation of the preaching of the  
Gospel. Chap 31 Vers 33 in which this false doctrine is built,  
should be laid open. It is shown by the Beacon that  
the doctrine of the law written in the heart is a false  
doctrine, suppose we try it by the test of the scripture.  
Psalm 19 Vers 7 "The law of the Lord is perfect, converting  
the soul."

Psalm 37 Vers 31. "The law of his God is in his heart, none  
of his steps shall slide."

Deuteronomy Chap 31 Vers 33. "I will put my law in their  
inward parts, & write it in their hearts, & will be their  
God, & they shall be my people." — Take the few following  
passages as recorded in the new Testament. Romans Chap 2  
Vers 14. "For when the Gentiles which have not the law, do by  
nature the things contained in the law, they having not  
the law, are a law unto themselves." — Christ Jesus  
Romans Chap 2 Vers 14. "For the law of the Spirit of life hath

"make me free from the law of sin & death."

"There can be no difficulty, then, in perceiving the direct nature of the doctrine, as above stated." The illogical conclusion here comes to their wit in my estimation be no difficulty in answering. It seems that because a Pious man has added his belief in the doctrine of a law written on the heart, therefore those who believe in the existence of such a law must be Deists. As well might <sup>it be said</sup> ~~it be said~~ that because a Deist believes in the existence of a God, therefore those who so believe are Deists. But it seems that false doctrine has been built upon a perversion of the Prophecy of Jeremiah Chap. 31. "What saith the Lord? Behold the days come saith the Lord, that I will make a new covenant with the house of Israel & the house of Judah. Not according to the covenant that I made with their fathers in the day I took them by the hand, to bring them out of the land of Egypt (which my covenant they broke, although I was an husband unto them, saith the Lord) but this shall be the covenant that I will make with the house of Israel, after those days, saith the Lord, I will put a new law in their inward parts, & write it on their hearts, & will be their God & they shall be my people. Such is the prophecy; & if it does not stand an insuperable

obstacle to the establishment of some of the doctrines promulgated in the Brecon, why has I Gorton had recourse to such a variety of expedients to prevent its being understood in that manner which the words seem literally & plainly to point out. That the Christian Dispensation is here alluded to, I think there can be no doubt; & in this opinion I am confirmed by the high authority of the Apostle Paul who quotes this <sup>prophecy</sup> twice in his Epistle to the Hebrews Chap. 8 Verse 10 nearly in the words used in Jeremiah Chap. 31 - Hebrews Chap. 8 Verse 7. "For if the first covenant had been faultless, there should no place have been sought for the second. In finding fault with them, he saith, Behold the days come (saith the Lord) when I will make a new covenant &c. Verse 13 In that he saith a new covenant, he hath made the first old &c. I Gorton admits, page 28 that this prophecy <sup>of Jeremiah</sup> ~~promulgated~~ refers to the Gospel Dispensation; & in considering it, he says several points should be taken into consideration. 1<sup>st</sup> "Whether the figurative expressions written on the heart, were not one with which the Jews were familiar?"

Suppose such to have been the case; Does the simple circumstance of its being an expression with which the Jews were familiar render the application of it inadmissible under the Gospel? -

"5<sup>th</sup> Whether this expression was not intended to denote the  
affections being set on some particular object?"

Now this question is applicable to the subject under consideration  
I am at a loss to decide.

"3<sup>rd</sup> Whether by the law written in the heart is not intended  
the same law which the Holy Spirit renews reveals through  
the scriptures?"

If a law written in the heart is intended for which  
contradicts the law written in the scriptures it ought to be  
rejected, but it is submitted this is not the case. But that the  
law intended for is strictly in consonance with the law written  
in the scriptures. I will here submit to a few words  
used in this 3<sup>rd</sup> question. Viz. The Holy Spirit renews by the  
scriptures. This is a common expression I find is frequently  
used in the Bible & I suspect the meaning that is intended  
to be conveyed by it is - that the influence of the Holy Spirit,  
is only to be experienced as thus reflected into us through the  
scriptures. I may have occasion to advert to this subject again.  
The three questions which I have just selected from the *Review*  
are immediately followed by this observation. - "The following  
passages taken in connection with *Sanctified Chap 17* *Ps 4*  
it is submitted determine all these points in the affirmative."  
The passages here alluded to are *Deut Chap 6* *Ps 1* *2* *6* *9* *Col 1*  
*Ps 103* *Chap 32* *Ps 56*. - I think any person impartially

reading & considering them must evidently see that there  
was here distinctly expressing obedience to the Jewish law;  
under which were offered both gifts & sacrifices that could  
not make him that was the subject perfect, as pertaining  
to the conscience, which stood only in meats & drinks, &  
divers washings & carnal ordinances, imposed on them  
until the time of reformation.

A fourth question upon this subject is asked page 90.  
viz. "Whether taking into view the prophecy from *Isa 40* to *50*  
"Arise not oppose as empty is by the Prophet to have direct  
reference to the Jews as a nation?"

And lastly - "Whether the Apostle in the Epistle to the  
Hebrews Chapter 8 & 10 does not argue upon it as having  
special relation to those whom he also denominated the  
house of Israel & the house of Judah." - I suppose the  
author of the *Review* will admit that the terms House  
of Israel & House of Judah are occasionally made use of  
figuratively; & where I admit that the whole House of  
Israel are intended to be included in the prophecy of  
Isaiah, "I will put my law in their hearts &c." I cannot  
concur with the author of the *Review* in declaring that  
this prophecy evidently could not be applicable to all  
"mankind." The apostle Paul says *Romans Chap 10* *Ps 19*  
"for there is no difference between the Jew & the Greek; for



the same law, even all is not equally <sup>binding</sup> that call upon him.  
It is not to suppose that <sup>the law</sup> is <sup>binding</sup> on <sup>all</sup> <sup>men</sup> <sup>equally</sup>. I highly <sup>trust</sup> <sup>that</sup> <sup>I</sup> <sup>am</sup> <sup>not</sup> <sup>prepared</sup> <sup>to</sup> <sup>admit</sup> <sup>that</sup> <sup>that</sup> <sup>father</sup> <sup>of</sup> <sup>man</sup> <sup>is</sup> <sup>to</sup> <sup>whom</sup> <sup>the</sup> <sup>law</sup> <sup>is</sup> <sup>binding</sup> <sup>on</sup> <sup>all</sup> <sup>men</sup> <sup>equally</sup>.  
I am in a situation incapable of <sup>that</sup> <sup>law</sup> <sup>is</sup> <sup>binding</sup> <sup>on</sup> <sup>all</sup> <sup>men</sup> <sup>equally</sup>. I have  
stated in the Bazaar page 15. Let us not presume to  
speculate, either to see them inevitable, or to see  
them that they are safe without the knowledge of the Gospel.  
& I also know that it is stated in the Bazaar page 121 that  
"transgressors against the righteous law of an infinitely pure  
& holy God are invited to seek the safety of the never-dying  
natural law the spiritual nature furnished by Satan, from the  
persecution of spiritual truth (& through the more subtle  
& dangerous) that all men in the world, believing I am  
travelling, are in possession of a principle, independent of the  
law of God, sufficient for them to secure the favour of God  
& eternal life."

Bazaar page 47. "What law is it that recommends men  
to sinners, whether believers or unbelievers, to obey  
the law written in the heart? Is it the law of God (Christ,  
or his Apostles, ever give this indeterminate recommendation?  
"What law is written in the heart of the wicked? Is it  
the law of God or is it the law of the power of the power  
of the law, the spirit that now works in the children  
of disobedience?"

Such are the questions asked in the Bazaar, what answer  
(to the confessions of sinners - Romans Chap 7 Vers 14, 15, 16)  
To we know that the law is spiritual; but I am carnal,  
sold under sin. In that which I do I follow not, but what  
I hate that I do. If then I do that which I would not, I  
consent unto the law, that it is good. In 11 I find there  
a law, that when I would do good, evil is present with me.  
For I delight in the law of God, after the inward man. But  
I see another law in my members, warring against the  
law of my mind, & bringing me into captivity to the law  
of sin which is in my members." The Apostle then  
breaks out into this exclamation. "O wretched man that  
I am who shall deliver me from the body of this death."  
Of whom is the apostle here speaking "himself" or others?  
But though the just person is the language where we  
of the condition of man in his unregenerate state. I  
apprehend is here described. - In faith the apostle there  
is therefore now no condemnation to them which are in  
Christ Jesus, who walk not after the flesh, but after the spirit  
for the law of the Spirit of life in Christ Jesus hath made  
me free from the law of sin & death.

Bazaar page 101 on Bazaar. - "The Bible teaches us that it is  
"by the power of the Holy Spirit, that man is made willing  
& enabled to perform his duty to God & himself - & that a

"sense of of establishment; & every degree of living faith are from  
the operation of the Holy Spirit upon the heart. Who cannot  
subscribe to this doctrine? I can most certainly. But what  
would have we for believing that we are to be governed with  
the immediate influence of the Holy Spirit to guide us in  
the important duty of prayer. & that we are to consider  
the scriptures as the agent through which alone this in-  
fluence is communicated to direct our own other religious duties.  
viz. in the observations upon the first extract from the first  
sermon. "O that I might thus experience. That also the teaching  
of the Holy Spirit by the scriptures." Another expression I  
find various parts of the Discourse - Page 18 "What shall the Spirit  
communicate the new Law?" Page 19 "But by the revelation of  
the Holy Spirit which we have in scripture." - Page 20 "But  
let us consider the evidence testifying to the authority of this  
word, which ever whether originally written or spoken, comes  
down to us by the revelation of the Spirit through the  
scriptures." - Page 32 "And which is revealed to us by the  
Spirit through the scriptures." - The extracts which have  
been selected probably will be sufficient for my present  
purpose, which is to show that the author of the Discourse,  
in my examination, washed, by ascribing himself in the  
margin, and to that his reason into a belief that the  
influence of the Holy Spirit is only to be experienced as  
it is conveyed to us through the instrumentality of the

scriptures; & in this opinion I am confirmed by a comment  
of the author upon John Chap 14. Ver 26. which passage I  
stated in the Discourse page 62 "has been wanted to prove that  
the Spirit independently of his revelation by the scriptures,  
would teach mankind all things useful in their salvation.  
Perhaps it does appear to me to be inconsistent in a man  
to undervalue, or almost to deny, the immediate influence  
influence of the Holy Spirit, who believes salvation is not  
obtainable without the knowledge of the scriptures. In  
Discourse Page 121. I suppose that all men in the world  
believers & unbelievers, are in possession of a principle,  
independent of the Gospel, sufficient for them to secure  
the favour of God & eternal life" is a circular notion  
furnished by Satan.

I judge by the observations on verse a pair of words  
in prayer, with simply saying, let them adopt it,  
who find it really beneficial.

Discourse Page 110. "Did the Apostle tell the Corinthians  
they must come to a revelation in their own hearts?  
"Neither like it."

Read 1 Corinthians Chap. 14. Ver 26. Now is it thus  
between? When ye come together, every one of you hath  
a psalm, hath a doxology, hath a hymn, hath a revelation.

Did he direct the people to a light within themselves?  
"Nothing like it."

Read 1 Corinthians Chap. 14 v. 6. To God who commanded  
the light to shine out of darkness, hath shined in our  
hearts, to give the light of the knowledge of the glory  
of God in the face of Jesus Christ. — Ephesians Chap. 1  
v. 17. But all things that are revealed are made manifest  
just by the light of whatever hath made manifest  
is light.

I find a number of appropriate passages of  
scripture quoted pages 116, 117 of the Beacon with regard  
to the inspiration & authority of the Apostle, & on page  
116 the following words. — "The highest testimony of the  
Spirit to this (the Apostle's) inspiration & authority."  
"Through the Apostle himself, thus speaking as  
"inspired men," & "through the revelation of the Spirit,  
"to us by the Holy Scriptures." — The meaning of which  
appears to me to be that God now reveals his will to man  
only by the scriptures, but to the Apostle it was immedi-  
ately by the Holy Spirit, which construction I think is  
fully borne out by what is said pages 117, 119 Beacon where  
it is stated that one such (testimony is intended, as that  
a portion of the Spirit is given to every rational creature,

by the Apostle 1 Corinthians Chap. 12 v. 7 where he says "But  
the manifestation of the Spirit is given to every man to  
profit withall."

There are several passages of the Beacon ~~concerning~~ on  
the subject of Stillness, Quiescence, Working &c. & the observation  
that are recorded under these heads appear to have been introduced  
as substitutes to the error of Elias Hicks, ~~Here~~ as well as in  
several other parts of the Beacon the author has in many  
estimations used the opposite extreme. — <sup>in this case</sup> Page 63 "There  
is not in fact more quietness in the New Testament than in  
the former, but rather stir, work, watch, pray, knock, work."  
"The divine command is, believe, work. The Quakers say be  
"passive." — Page 99 "What (did the Apostles do while labouring  
"at Jerusalem?" Did they labour to get their bodies & minds  
"quiet?" The scripture informs us that they continued with  
them accord in prayer & supplication, but it says nothing  
"about their silence & stillness." — Then appears indeed  
upon these subjects to be too great a desire on the part of  
the author of the Beacon for exclusively asserting <sup>quiescence</sup> which is <sup>undoubtedly</sup> <sup>the</sup> <sup>ground</sup>  
not worth to be wondered at seeing the eagerness to believe  
that mankind are incapable of salvation without a know-  
ledge of the scriptures. — But stillness & quiescence are really  
valuable we may collect from the few following passages  
of scripture. Isaiah Chap. 30 ver 15. — In quietness & low  
confidence shall be your strength. Psalm 134 v. 6. Commune

with your own heart, upon your bed, & be still. - Psalm 23  
Ver 2. He leadeth me beside the still water, Psalm 23 Ver 11  
Be still & know that I am God. - Luke Chap 19 Ver 35. 36 Let  
your hearts be quieted about, & your lights burning, & ye yourselves  
like unto men that wait for the Lord, that when he cometh  
& knocketh, they may open unto him immediately. -  
Romans Chap 8 Ver 25. So if we hope in that we see not,  
then do we with patience wait, as St. 1 Corinthians Chap 1  
Ver 7. So that ye come behind in no gift, waiting for the  
coming of our Lord Jesus Christ. - 2 Timothy Chap 3  
Ver 8. And he that hath covered your hearts with the love of God, &  
into the patient waiting for Christ.

Review page 130. 37 Does not the example given lead, in  
"putting the scriptures, for the assistance of contemplation,"  
& for proof of his own inner witness - his continued  
reference to them as his witnesses - his apostle's attestation  
to their high authority - his commendation to his apostles  
to preach & to write - & also the testimony of the Spirit  
through the Apostles, that all scriptures given by an  
inspiration of God, sufficiently justify these unauthorised &  
& fallacious comments (Opinions published by Charles West) which  
imposed another source of the affecting proof of the change  
of setting up an internal light above the attested reve-  
lation of the Spirit of God."

Before entering upon an examination of the foregoing paragraph I will refer to a notice of *Creations* to which allusion was made in a former part of this manuscript, viz: "That *Nahes* are, in the *Mean*, to denote emphasis; but in the scriptures to distinguish words supplied by the translator." - The author of the *Mean* to be consistent with himself, ought to attend to the notice he has given the word "immediately following the word *supple* in the above quotation, Gen. 9. "Hemethy (chap. 3. ver. 16 is written in *Nahes*; there are according to *Creations* even showing it has been supplied by the translator; of the little word "is" be taken out the meaning of the passage will be materially altered; I am incompetent to say whether it should be retained or omitted. It is a subject that has occupied the attention of learned commentators; & upon which there is a difference of opinion.

By the concluding words of the above quotation, viz. "The attested revelation of the Spirit of God" I presume the author of the Beacon wishes his readers to understand he means the Bible:—to the addrs prefixed to the Beacon its author takes exception, he calling the "Holy Spirit" a rule; stating "it is plain that the rule must be lost which protects from the Holy Spirit himself."





In page 30 I find the following observation - "In the following passages (of scripture) as well as some of the preceding, observe particularly what Christ & the Spirit teach, as our invariable rule with regard to the scriptures; & also what is the efficacy of the scriptures through faith, as well as their authority."

The first quotation is from John Chap. 5 Ver. 39 & 40 is inserted in these words - "Search the scriptures, they are they which testify of me." What would the author of the Review think of a person proposing to give to the world an impartial exposition of the scriptures, if he were to omit just that part of this passage which he has quoted, & quote just that part which he has omitted? I think he would say, & very justly, that he had quoted partially & unfairly. - I write just to that in purpose to contrast it with what he has done - John Chap. 5 Ver. 39. 40. "In them (the scriptures) ye think ye have eternal life, & ye will not come to me that ye might have life." Would not any person reading it, in this way conclude that our Saviour was passing a censure upon the Jews for believing that in the scriptures they could have life instead of coming

wrote him - How does it stand in the recognized  
version? as follows Search the scriptures, for in them  
ye think ye have eternal life, & they are they which  
testify of me. And ye will not come to me that ye  
might have life. I suppose it will be readily ad-  
mitted by all persons conversant with the Jewish history  
that the Jews were very diligent in searching the  
scriptures; therefore if our Saviour intended this passage  
as a command to search the scriptures, it is highly  
probable it was in order to them (concerning the error  
of opinions similar to those which it appears to be  
the object of I endeavor to uphold. - But in my  
estimation this passage is not & was never intended  
to be a command to search the scriptures, but a  
course pursued by our Saviour upon the Jews for believing  
that in the scriptures they would have life instead of  
coming unto him; & in this opinion I am confirmed  
by A. W. P. Quere's translation of this passage - which  
is as follows. - "Ye search the scriptures, because ye  
think to find everlasting life in them; & then are they  
that testify concerning me. Nevertheless ye will not  
come to me that ye may have life. But any who  
may read this should suppose that Jewish life what is

[illegible]

whenever or whenever an association of people  
authorities each member feeling his dependence upon  
head and teacher, having met & conversed in the name of  
authority of each other in the name of the  
of them: should be regarded as the head and all the  
reputation. The members of the school, there will be no inclination  
cultivated to improve as the fear of the punishment of the  
parents to that badly cultivated.

Second to note

I shall feel obliged if those will publish  
this in the monthly letter.

I read the letter and correspondence with  
interest but not with entire approbation. The  
letter of Mr. Kimball and "Verdict Autograph"  
and "Remedy" I read, as I did my copy in  
their tenderness and bear no marks in them.  
That will lead a reasonable being to believe  
that the writers of them have gained any thing  
in writing Christianity and embracing Christianity  
in their travels, over that broad road, my  
self I can speak a little from experience.

I was some forty years ago, in the high road  
and some students that I had now discovered  
a student of the <sup>copy</sup> of the <sup>copy</sup> of the <sup>copy</sup> of the  
Pleasure, and had it with ability and skill  
it down completely convinced - I was com-  
pletely convinced that the writer was a most  
unreliable man in regard to his own  
no better antidote than to what I discovered  
in the place. I could not regard myself as a rea-  
sonable man and suppose of a book written  
in the spirit that the "Pleasure" is written  
in - a spirit that direct everything as some  
one that does not agree to some particular  
with "my" standard of excellence. I was in  
pursuit of more happiness than what  
Christianity promised me but I was soon  
convinced that Infidelity promised infinitely  
less, and from its nature could not accom-  
plish even the little good that it promised.  
I believe must be the "Pleasure"  
could not possibly be a place of bliss but  
one of endless disappointment, it could not  
be the consummation of our highest hopes because



[illegible]

There are many human religions, in the world & the  
 most of them are to be found in the most remote and unexplored  
 parts of the world.

Prime Forest.

<sup>Committee</sup>  
 I must not address them as one other  
 business committee of the session "Free Convention"  
 I am in favor of free discussion when the  
 object is the discovery of Truth and I would  
 not be so uncharitable ~~as to suppose~~ that the  
 coming convention is to be made up of those  
 who despise the Truth when they have dis-  
 covered it, or despise a book that attests the Truth.  
 To not I should wish to say before such a con-  
 vention if I could suitably attend it would be  
 something like the following:

I love the Truth because those that have  
Truth on their side can well afford to be un-  
charitable <sup>towards</sup> and forgiving of the faults of their  
opponents. I believe it leads into har-  
mony, out of discord, properly out of  
discord into harmony, out of the con-  
demning spirit into the forgiving spirit.  
out of darkness into light. out of bondage  
into liberty. If the Truth hath made  
us free then are we free indeed, is a  
maxim worth remembering <sup>by every friend of</sup>  
truth in a book.

If there should be any at that Convention  
who think they have become so much as-  
lightened as to be able to trample Christianity  
<sup>a truly magnificent principle</sup>  
under foot & take the liberty to call their sup-  
posed light, Backney, for this reason:  
There is much ornamented money withdrawn, & is the  
possibility for living men to permit the good from the em-  
tropicist - had was it wisely.

[illegible]

Prime Forest.

I am inclined  
 to address them as our other  
 business committee of the coming "Free Convention"  
 I am in favor of free discussion when the  
 object is the discovery of Truth and I would  
 not be so uncharitable as to suppose that the  
 coming convention is to be made up of those  
 only who disfigure the Truth when they have dis-  
 covered it, or disfigure a poor that astounds the Truth  
 to wit I should wish to say before such a con-  
 vention if I could suitably attend it would be  
 something like the following:

I love the Truth because those that have  
Truth on their side can well afford to be un-  
conscientious and forgiving of the faults of their  
opponents, as I believe at least anti-slavery  
men, out of discord, peacefully set of  
discord into harmony & out of the con-  
demning spirit into the forgiving spirit.  
out of darkness into light, out of bondage  
into liberty. If the Truth has made  
us free then are we free indeed, is a  
maxim worth remembering. It is found  
in a book.

If there should be any at that Convention  
who think they have become so much en-  
lightened as to be able to trample Christianity  
<sup>on truly religious principles</sup> under foot & take the liberty to call their suf-  
fered light - Backsteps, &c. This reason  
there is much amongst many instructors, & by the  
facility for learning, soon to palliate the good from the un-  
trustful - had we it wisely.

Handwritten text on the left page, appearing as bleed-through from the reverse side. The text is mirrored and largely illegible due to the quality of the reproduction and the nature of the bleed-through.

Handwritten text on the right page, appearing as bleed-through from the reverse side. The text is mirrored and largely illegible due to the quality of the reproduction and the nature of the bleed-through.



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*[The page contains several paragraphs of handwritten text in cursive script, which is mostly illegible due to fading and blurring. The handwriting appears to be from the late 18th or early 19th century.]*









Great monumental confirmations of Egyptian history  
have thus been found in a most important place an in-  
teresting account of the manner in which the monumental  
monuments or some of the monuments of Egypt bear  
witness to the confirmation of Egyptian history.

But to make this ancient story intelligible, <sup>much</sup> ~~it~~ has been  
carefully studied a number of the <sup>most</sup> ~~most~~ of the  
ancient the hieroglyphical inscriptions that form  
the data of confirmation. <sup>according</sup> ~~to~~ the Nile.

Museum in London, would be very likely to pass  
without much attention a smaller looking fragment  
of a slab of basalt in the Egyptian Saloon, which first  
attention was called to on account of its general  
relation with ancient history. It contains three in-  
scriptions of the same import, namely one in hieroglyphics,  
another in a cursive (horææ called demotic & a cursive  
and a third in the Greek language. These inscriptions record  
the names which Ptolemy the fifth had rendered his authority  
wishing was ascribed. It therefore for the purpose of inscriptions  
given with the royal prerogative, and the inscription forms  
the key to the deciphering of the hieroglyphical and demotic  
characters of Egypt. <sup>It</sup> was taken from the  
place in which it was found during the occupation of  
the city by the British troops.  
In 1799 a French officer on shipping  
at Rosetta found the stone which afterwards found its  
way into the British Museum.

be inconsistent, although the plainness and authenticity of the statement may not induce upon the testimony of Egyptian monuments, &c. &c. to draw as to their in-  
ference upon these mutilated testimonies of the ancient  
Egyptian history, especially when we have their inscriptions  
with the application which the language translators in ancient  
times is making, & in some cases, a not very  
of a kind, for our sakes, that we through nations and people  
of the scriptures might have hope.

~~had~~ ~~lost~~ ~~and~~ ~~was~~ ~~in~~ ~~a~~ ~~little~~ ~~chop~~

The Indian Revolt... with in

The Indian Revolt. The eye of Christendom is directed at the present time towards India and her connection with England, and the mysterious relation of the final result <sup>of this struggle</sup> ~~is~~ <sup>as well as</sup> ~~the~~ <sup>the</sup> preponderance than answered. The origin of the tumult appears to be shrouded in much obscurity also.

These appear, however, <sup>questions strictly</sup> ~~of~~ <sup>important facts</sup> ~~of~~ <sup>that</sup> trust themselves upon our notice which we may profitably consider: The first, when answered definitely, will assist us in answering many others: Can it be truthfully said of England that she has aimed or succeeded in governing India with Christian principles?

The late Lord Macaulay in his "Historical Views of India" (published in 1793) quotes a page from Mr Van Hooker, as containing the opinion of that author which decides in emphatic language upon the danger to which the English possessions in India was exposed "the touch of chaucer or the breath of poetry says that well known chief governor, might depreciate the British cause in India" and the attempt of a few missionaries to spread Christianity was repudiated

The first of these is the "The  
 second is the "The  
 third is the "The  
 fourth is the "The  
 fifth is the "The  
 sixth is the "The  
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 twelfth is the "The  
 thirteenth is the "The  
 fourteenth is the "The  
 fifteenth is the "The  
 sixteenth is the "The  
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 eighteenth is the "The  
 nineteenth is the "The  
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 twenty-first is the "The  
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 twenty-fifth is the "The  
 twenty-sixth is the "The  
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 twenty-eighth is the "The  
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 thirtieth is the "The  
 thirty-first is the "The  
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 fiftieth is the "The  
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 ninety-ninth is the "The  
 hundredth is the "The

What is true Prophecy; and is it continued in the present day?

Ano. The word Prophecy appears to have come from two Greek words, *pro*- before and *phemi*-to speak; and as no man, without divine assistance, could foresee or speak with confidence far even before it had occurred. This gift and ability remains at present among some of the <sup>angels from God</sup> ~~anciently sanctified spirits~~.  
~~Some say~~ - hence it appears that  
Prophecy is a declaration delivered by inspira-  
tion of the Holy Spirit, which prediction is not  
and whether under the old Testament or  
now, or at the present time.

The apostle Peter defines the prophesy of the Old Testament 2 Pet. 1. 19-20-21 - In the first part of the 19 v & 20 he is evidently speaking of the manner word of prophecy of the scriptures in the latter part of the 19 - and that 21 he is speaking of the more immediate influence of the Holy Spirit. This phrase seemed to the late perfect light of the old Testament although they were <sup>the written word</sup> which were taken as compared with some other modes by which his former disciples had been instructed "a more sure word of prophecy."

The spotted Paul in his N.E. to Box 14th St. x 22 v  
shook off the gift prophesying as a gift. prepared and  
conceded in his own way. respectfully per. first of those  
prophesies of his. St. 28 x 28 v quoted and con-  
firmed by Paul. Feb 8. 8-11. All those spots. 8-11. 14th St.

I firmly believe that the "three spirits"  
 represent nothing more than Paul or Peter, that the  
 influence, the different spirit which I would say, by all  
 "from the flesh to the spirit", would differ greatly from  
 that felt by the prophets under the old dispensations  
 and of our present imperfection. The W.D. H.



Prophecy is a law which no man can be exempted  
from the interpretation of. It is his province  
and although I have long since ~~been~~ been  
taught by the Spirit, not indeed that all may  
understand the law of God, or become all prophets  
yet is one that all may hear and attain some  
faith.

Cotton and Slavery. Part 1 of 2  
 The intimate connection, which has long existed, which  
 still exists and which it appears to the whole of the  
 slaveholding South, should continue to exist, is too palpable  
 to escape the notice of intelligent observers. However  
 they may oppose or approve Slavery, the connection  
 is in the discovery of a few really sentimentalized  
 but such men as the late Daniel Webster and his  
 nation of moralists, <sup>to know</sup> speak of it. You believe  
 of a creature in the shape of a man, the very  
 speaks of it, and calls no little pains to have that  
 American Slavery is very much dependent upon  
 the cultivation of cotton by slave labor, for it is so.  
 The New York Tribune of Jan. 5, 1851, in its editorial  
 doctrine. And the paper that was at Washington here,  
 was evident, their steps upon this suggestion and  
 an extensive range is taking place in the fields of  
 Asia, Africa, &c. &c. &c. as well as the North.  
 (some think you) some  
 of the slaveholders in his belief to find the first  
 of the slaveholders, mostly <sup>to know</sup> and every one  
 the advocates. The cultivation of  
 cotton by free labor in Egypt, India, and  
 the U. S. &c. in his preface to the American  
 edition of G. T. Lott's essay: "If England can raise  
 her own cotton in India, is this the sale of a free  
 of course, what argument can she have, &c. &c.  
 Our supply of raw cotton, at a rate 10 or 12 cents  
 times higher. Let that market be closed & this  
 slaveholding republic, and its slaveholding must  
 inevitably perish from starvation... Not only therefore  
 does harmony call for its immediate abolition, but  
 self-interest, and by a voluntary act of the planters. Paper  
 severe in our opposition, and in facts like these, as  
 to make up our minds that we will destroy ourselves  
 and the South with it."

in the case of the Western Philanthropic Society of Manchester  
obtaining a supply of one that extensive and valuable  
has been the Indian self support of the E. India  
Company. The late outbreak in that part of India  
has induced the British Government to take  
the management of the Principalities and dependencies  
of the E. India Company, and now hopes are again  
entertained that as soon as a stable shore  
of justice has been established, the thermo-  
population will be exposed as undoubtedly  
the other they can so easily reach from their  
land, so that the Manchester Society

on the connection many establish between the cotton power in India and the cotton ginners in Manchester that <sup>shall</sup> contribute as much to the support of ~~position~~ <sup>the</sup> ~~persecution~~ <sup>persecution</sup> of paid labor as the present cultivation does to general slaveholders. The English Statesman has been reported that justice to India would be just to England ~~straight~~ <sup>straight</sup> and that ~~justice~~ <sup>justice</sup> ~~to~~ <sup>to</sup> ~~the~~ <sup>the</sup> ~~slave~~ <sup>slave</sup> is just to the American slave and himself.

[illegible]

Compulsory Emancipation. It still means

Since the agitation of the question of emancipation in America, many plans have been proposed with a view to its accomplishment, but none as yet has been tried as yet we have failed to discover the place where satisfaction to the suffering people of Africa can have been accomplished and accompanying, debating and re-debating the question under the advantages which a popular government some of the able monarchies of Europe have not supplied us in practice - on the 3 of July, 1848

The following Declaration was made by the Danish  
Government:—"By order of His Majesty, the King of Da-  
nmark, We, the Governor General of the Danish Pro-  
vinces of Iceland, P. C. F. von Scholten, make the following:-  
1. It is agreed in the Danish West India Islands as from  
today, unmanifested.

2. It is true that the Danish government did not follow the policy of the example set by the British in 1834; but emancipation was what was intended and <sup>has been</sup> accomplished.

The King of Holland has some letters, 20 will be seen  
from the so-called article from a "Gazette" more  
popular on which the editor of "Gazette de Paris" makes  
two German accounts: "Gazette de Paris" and the Dutch App.  
The same

Pres. G. Smith Dear Friend

2 Nov 24 89

Thy kind answer to my letter was duly received and  
due time with expressions of sympathy in the  
Reform and State of Missouri. The two last especially  
I have read with close attention and with a sincere desire  
to be preserved from accepting the truth or embracing error,  
and so there, expressing a willingness to hear from me  
again I am encouraged to proceed with this correspondence  
on my mind. I am sure a Christian in  
franchise and have a high regard for those men who  
have devoted themselves to the promotion of Christian  
and giving of the right of private judgment.  
I am glad to hear and admire the courage and faithful-  
ness of brother, but in saying that I do not wish to be  
understood as undating all his previous views; I am  
say the same of George Fox, also of Henry Lundendorp.  
If my church is critical, I can entertain a high re-  
gard for each of them & hold myself ready to render  
so much of their doctrine as seems suited to my  
case, or as I have studied & appreciated to say,  
for example, he was first to show, to say, that would  
be a good thing, and I am sure that the church is a community  
of people, and accordingly, I feel it right  
to report myself in the faith of a reader as  
defined by Ed. such of his writings as I have read  
have read in a previous issue, and have been  
led me a certain degree to amend my life & purposes  
but whether I shall ever travel over the subject  
between that and the fifth class of the subject  
to determine. I am in the Church with earnestness  
of his zeal for what he at one time believed to be the  
truth did some things which when his mind  
became really enlightened he reckoned as evil;  
and probably Luther committed the same error,  
and George Fox in the early part of his ministry did  
some things which he did at afterwards repeat we  
admitted the interesting public spectacles which  
speaking, and I am bound to suppose & possible

my of the human family was subject  
in as fatal also and consequently liable to be  
misled. I do not by any means take it for granted  
that because he illustrates his views of the truth in a  
remarkable manner that therefore he was decided and  
his followers with him; and the contrary, I freely admit that  
it might be equally in accordance with truth in view, seeing  
that Ed. should be enlightened on some points where he  
was imperfect as that Luther or Fox should be therefore; I  
do not undertake to decide in what manner or to what  
extent individual believers may be led by sincere good  
wills to see what "Eye hath not seen, nor ear  
heard, &c." of the good things which are not to be seen, the more  
free to conviction, & open against delusions, which  
an attainment which I fear I have not yet reached.  
There is a desire to get the same spirit, I do not doubt,  
in a thing to report, especially in a region of the world where  
under these conditions of life has been a great deal of time  
community of people, and accordingly, I feel it right  
to report myself in the faith of a reader as  
defined by Ed. such of his writings as I have read  
have read in a previous issue, and have been  
led me a certain degree to amend my life & purposes  
but whether I shall ever travel over the subject  
between that and the fifth class of the subject  
to determine. I am in the Church with earnestness  
of his zeal for what he at one time believed to be the  
truth did some things which when his mind  
became really enlightened he reckoned as evil;  
and probably Luther committed the same error,  
and George Fox in the early part of his ministry did  
some things which he did at afterwards repeat we  
admitted the interesting public spectacles which  
speaking, and I am bound to suppose & possible

The adoption of the words from him and to give it into  
his own is a great work; all have a part in this, and I believe  
to have that in the human economy, the influence of one  
that has been wrought and has been induced to be held  
me stupid & false, & should be that because of a small thing that  
and the meaner thing has no comparative with the human  
goodness, they will feel, words each other  
that we may each and all work for the good of the  
responsibility of this sacred character, it is our own  
prayer. During a short journey in Canada, East  
I found a copy of the work on that subject, and they have  
a very interesting, showing from many, as occupied himself  
greatly, & I am in further writing & was glad to  
be finding I had not something that I had said in the  
book had been repeated, which has been to be made  
and a gentleman from the neighborhood of Halifax, N.S.,  
in view with the hope of having seen the book in the hands  
of a minister in that quarter, & was approved by them



[illegible][illegible]

*elaperi. elqzo.*

[illegible][illegible]







I have not been in the habit of writing off a letter long since  
 for some of the reasons mentioned, and am not much less  
 proofs. I have not required this at thy hands. I have  
 never been that cometh to me, I understand never cost not  
 as you have here follows the example set by your own  
 you insist that, regardless of the over I have received  
 from there and as much as I have gained in my  
 love solely, unless I put a little <sup>in my heart</sup> on my heart  
 I cannot be allowed to speak of the the privilege of  
 the select. And from each his disciples to make  
 such distinctions? And he not say "one is your  
 mother mine & brother and all ye are brethren? And  
 brethren are we all equal, <sup>as children of God</sup> in this sight, with  
 eyes of him who is the head of the church, & constantly  
 in our presence and we shall so far as it is in fact the  
 force of the apostles declaration. "Tha truth I mean  
 that God is no respecter of persons: but in every nation  
 whosoever will and worketh righteousness is accepted  
 with him."

expensive for a early find drunk in this <sup>distress</sup> and when he was called "a chief upholder of the Quaker boat" - he answered "The Quakers are not sects, but men in the power of God, who are before sects men". "Let us be as we are in the universal faith, peace, and truth, shall be spouted out, in". "By whose faith stands in men, will make quite 1000 fold. Accordingly he that attempts to convert Quakers into Unitarians as well as a Quaker.

The coming yearly meeting of the A. S. M. is doubtless  
too good towards with <sup>intention</sup> <sup>intended</sup> by many, some for  
good and some for evil. But for him who  
on the next you come from the transition state in which  
we have drifted - on a question upon which  
others of high intellect - Will the members of the  
denominational world that their own of the interests of  
the church universal transcend those of their own  
local ones - Shall it be said of them that their

[illegible]

desiring that in your deliberations you may be clothed  
 by that "charity" without which prophetic talents are  
 but as sounding brass, or as a tinkling cymbal and that  
 the church may <sup>have all its members</sup> appear <sup>in</sup> your presence, clean & without  
 stain & wrinkle <sup>to the glory of God</sup> as an army well equipped  
 and that we may each and all give to know what it is  
 to be gathered into the true fold having believed for our Saviour







purified and made white" in the robes of perfection  
and the wearing of the Holy Ghost. but they wear the  
"dirty" ones. They take longer to come through  
greater tribulations. "I know the Lord's work is cheap but  
not cheap to him who has the secret. There  
is no secret more than the fact that the  
Lord's Church is made of the truth - I say for whom."

Chapter 3  
But there is but the my brother?  
Has there been acquaintance with the pharisees  
of old? Has there <sup>submitted</sup> ~~submitted~~ they seek to  
be good. Has there been a longing for  
the great work of redemption in the heart and then  
looking to entrance some hope of entire sanctification  
which the pharisee sold under the feet  
of him who was the case. Then, now is the time for  
my afflictions are there true hand. "Let him  
that thinketh he standeth take heed lest he fall."  
but of the good work has really had a beginning  
in the sanctification of the heart. <sup>in the</sup> ~~in the~~  
man of him "cleansed" - a heart that has  
been up the sanctification of the Holy Spirit's work?

Let them be read of a family regarding the injunction  
of the Lord's Church to let no man put  
asunder. Does the calm of the exterior speak  
of the possession of the Peace of Peace within or  
does the peace have also come with the peace  
of the will of the heart? I doubt if the still  
unbroken the supposed reformation? And then  
"making much in phylacteries or sitting upon  
saddles wearing costly apparel, seeking to the badge  
of the disciples. And then speak that either  
comes of the work of this kind the world will  
not know that there are Christians. If that  
be the case, so painful indeed is the situation  
of the man of the world who is not made a  
figure but a man who is adopting sanctimoniousness

make abstractions. If the inside of the cup is not  
clean the outside excellence will not conceal  
the interior deformity.

"Submitting one to another in the fear of the Lord."  
Sincerity of sentiment appears so more & conflict  
with true harmony in the church when all the members  
are under <sup>the same</sup> ~~the same~~ government than a diversity of  
color. <sup>the same</sup> ~~the same~~ with the beauty and fragrance of  
a well arranged garden, flowers are unlike  
in color and dissimilar in form which do to  
our comfort because they are adapted to our sense  
only to be a mass of uniform. <sup>the same</sup> ~~the same~~  
The rose is a beautiful flower but much of  
the enjoyment we derive from it comes from the red mixed  
with the green. <sup>the same</sup> ~~the same~~ the most important in appearance  
With similar arguments it appears that if the  
mind the church in his day - the diversity of gifts  
is no <sup>the same</sup> ~~the same~~ conflict with the unity of purpose. It is  
tending to a harmonious giving to increase the authority  
to rule with severity but to maintain a good balance  
with complacency. Submitting, we do not in submitting







and common the liberality of a talented member of the  
society of Friends except

of integrity of the  
The proposition that Quakerism is the only  
possible Unitarianism is implied in the whole  
thing. It is plain no Quaker is prepared  
to deny it. If then it be admitted as an axiom  
among us, a self-evident truth, let us  
not think proper to say a sentence of  
it. <sup>to say it</sup> <sup>with our own lips</sup> <sup>and thus</sup>  
it be admitted and avowed by many  
of us now as well as to be a difficult  
of it. Manifestly the necessity of testifying  
a positive advice to be ready to be a Quaker  
to any man that as Quaker, I propose con-  
sidering the <sup>in my relation</sup> <sup>of a Quaker</sup> <sup>as a Quaker</sup>  
I can only define the word 'sect'. A denom-  
ination is a sect. Apart from an established church  
sect is a name, as a sect. That definition is correct  
but in fact that the Church of Rome is the established  
church, and it is a sect. It is a sect. It is a sect.  
and accordingly Quakerism, such as again so,  
apart from the Church of England is the established  
church, and it is a sect. It is a sect. It is a sect.

The writings of early Friends are full of evidence  
that it was not their design to <sup>be a sect</sup> <sup>but rather to be a church</sup> <sup>and to come into it</sup>  
and they could not regard either the Church of Rome or the  
Church of England as representing exclusively the  
church which had established, because  
the <sup>one</sup> <sup>was</sup> <sup>needed</sup> <sup>as the head of one</sup> <sup>the</sup> <sup>quipping</sup>  
some of the heads of the other and both were as Quakers

I have separated from the primitive part of Quakerism  
all of the primitive body, and advocated nothing  
opposed to the doctrine of our Lord especially as  
regards the freedom of the poorer ministry, and  
the unchurching all other churches, so in saying of the  
Church of the Father and Father of truth.

For we are willing to accept the apostle Paul as an  
exponent of the Gospel and to act according to the direc-  
tions he gave in the Corinthians 1. 1. 13

If we acted strictly according to this direction the  
word 'Quakerism' would be blotted out from among us, for I often  
hear that of members of the Church of England, many  
found among the Quakers, only by some may be found  
in each of the denominations I never justly multiplied,  
and have found who can relieve them of their gloom  
and their afflictions or who will say, they are  
not one of their first duties to deliver themselves  
immediately from the work of finding fault with each  
other, but of finding the true Christian ground  
of unity which even the appearance of Quakerism  
should be avoided. How well said, that such a  
union is not needed. Let us now first of all put  
now we are upon the name of Quaker. Who among  
us of Friends will so far manifest their love for the  
Church universal as to stop from the name of  
this word of association and say to each other, are  
Quakers? Perhaps if a little more politeness and  
a little more charity were infused, we should be  
and mingled with all good. Such a disunion would  
might be accomplished. For have we not seen  
the idea that the head of the Church has been a good  
us with the <sup>Quakers</sup> <sup>wherever we are</sup> <sup>able to be</sup> <sup>in</sup> <sup>the</sup> <sup>world</sup>  
the world that Christ is divided, and how Church  
shall up in a <sup>the</sup> <sup>world</sup> <sup>of</sup> <sup>Quakers</sup> <sup>the</sup> <sup>world</sup>

[illegible]

How sadening is the reflection that the disbelievers should make this means not only stronger but enriched to reach others.

[illegible]

And among those who devoutly receive the  
promise of our Lord fulfilled to him his sheep  
will not, but our work with indifference, apathy  
regard that within a few weeks there will be  
made the united body of all those who  
to his "Brethren" <sup>all of us</sup> <sup>and those who are</sup> <sup>in the</sup> <sup>name</sup>  
"United Brethren" meeting of South Africa and yet  
holding no religious professions with each  
other. Note that <sup>it is</sup> <sup>not</sup> <sup>justified</sup> <sup>in</sup> <sup>denouncing</sup>  
the other - or of being <sup>really</sup> <sup>charitable</sup> <sup>towards</sup>  
them - here it is <sup>the</sup> <sup>trial</sup> <sup>and</sup> <sup>tribulation</sup>.

How sadening is the reflection that the disaffected  
should make the cause not only stranger but known  
to each other.

[illegible]



















[illegible][illegible]

[illegible][illegible][illegible]



[illegible]

The first of these is the fact that the  
 government has been unable to secure  
 the necessary funds to carry out its  
 policy of non-interference. This is  
 due to the fact that the government  
 has been unable to secure the necessary  
 funds to carry out its policy of non-  
 interference. This is due to the fact  
 that the government has been unable  
 to secure the necessary funds to carry  
 out its policy of non-interference.



and Charles Taber, two worthy members of  
the Society of Friends who are the bearers of  
an address to the Governor General, from  
a community of Friends residing in Barrow  
one of the Eastern Townships - several of their  
neighbours uniting with them in the same  
neighbourhood.

The address expresses their firm confidence  
in the Earl of Durham as the powerful friend  
of peace and good order and contains an  
earnest entreaty to him that he will be pleased  
to continue in his government.

These friends form the only meeting of the  
Society of Friends in Lower Canada. None of  
the objects which they have in view in the  
present deputation, is to explain to the  
authorities at Quebec the peculiar position  
which they occupy in consequence of their  
well-known religious scruples.

I know thou wilt allow me to facilitate  
their proceedings by briefly setting the matter before  
them.

In the first place I beg leave to assure that  
that they are a most trust-worthy set of  
persons, firmly attached to the Queen's government  
and utterly opposed to all commotions and  
tumults of every kind.

Then, art. I am persuaded  
arise from the knowledge which thou hast  
long had of some members of our Society,  
that Friends cannot consistently, with their  
principles, either ~~swear~~ or fight; or involve  
themselves in any engagements or transactions  
whatever which interfere with either of  
their scruples.

Thus they can not take the oath  
of allegiance, because it is an oath, and  
they cannot affirm to the substantiality of it  
because it involves an engagement to defend  
the Queen to the utmost of their power - in which  
stands the bearing of arms, is virtually, yet  
obviously included. I shall be greatly obliged  
by thy so arranging matters that thy meeting  
not be in any way, molested on these accounts.

They are loyal subjects, and desire nothing  
better under this head, than peacefully to pursue  
their occupations under the Queen's government.

In case of any military chapter the  
quakers can neither serve, nor engage substitutes

nor pay any fines for not doing so - neither  
can they convey soldiers' baggage, or in any way  
aid or abet in the prosecution of war. They can of  
course suffer the distress of their goods for legal  
penalties under those circumstances; but they cannot  
take any active part in any things which involve  
the breach of their religious principles.

Should Lord Durham continue in his  
government, which is the earnest and affectionate  
desire of the Friends, and is the main object of their  
address, they <sup>respectfully</sup> request that he will extend  
over them the broad shield of his kind protection  
and will prevent their being troubled by any of  
its subordinate authorities on account of their  
steadfast maintenance of their well-known religious  
principles. On the other hand should he  
quit Canada, they venture to entertain the hope that  
some provision may be made, before his departure  
which may answer this purpose.

In Upper Canada there are about  
seventeen meetings of Friends, to whom the  
suggestions offered in this letter would, I doubt not  
affly with equal force.

I have now only to apologise  
for thus intruding on thy attention, and with  
the warmest request that thou wilt kindly lay the  
subject before the Governor Genl and do the

but then and for our loved friends,

I remain with great respect  
thy sincere friend

Wilmington N. C. 6 Dec. 8 - 1853

Elijah Beane,

Dear Friend,

Accompanying the  
remarks I have made to me <sup>may</sup> at the close  
of our yearly meeting, relative to a subject  
introduced by Samuel Cary, before the Yearly  
meeting in which I had given my views,  
being different to his, I understood that I  
proposed a correspondence between thyself  
and myself on that subject, and the  
friendly manner in which thou spoke  
to me of thy kind intentions, it gives me  
pleasure to pursue the correspondence by  
anticipating the substance of thy first  
letter to me; I have expressed those words  
with to have from me a definite account  
of my position. --

Accordingly I give  
of I understood S. C. correctly, he had expressed  
his disapprobation of the schools as suitable  
places for the education of the children  
of friends; of the introduction of singing into  
our schools & called this attention of the  
meeting to illustrate his view. In referring  
to the singing which we have heard from  
the Public School, expressing the much

I can say only, I intended to say, and, I think, in substance and say that we are not opposed to establishment of select schools for the accommodation of the children of Friends wherever Friends were sufficiently numerous to warrant such an undertaking but where the population was sparse where friends were mixed up with others, I believe that more good would result to the community at large by allowing these children to mix with others at a good district school than to aim at establishing a select school for their own children, and also that means to diminish the capacity of the neighborhood to maintain an efficient district school and in some cases the means of supporting the district school altogether; and where friends were really ~~interested~~ <sup>very</sup> anxious to have their children suitably prepared for the duties of life and to mingle with other youths of their profession, as they most unerringly will do, and when they take into account the demand of ~~other~~ the children of others, of the unquestionable necessity for their having the best education a district school can afford, and of the amount of influence they are capable of exerting in forming a good school, I have learned some that friend children are useful in good ways to get the requisite proportions

[illegible]



of the Bible and Testament of  
of many rules of conduct, that seem to be  
being possible to attain to, and thus  
comfortable health and living  
conditions of sound mind, so just  
and as much according to the  
my best rules and testament  
A Brit.

Q. Brit.

"Hallelujah, without which no man shall see his face."  
Although we are impressed with the belief that all are  
called by the Shepherd of souls to become His well-kept  
and happy flock, and although ample means are  
provided it is unquestionable whether the souls of those  
that live may become comfortable subjects where they are  
<sup>in either world</sup> spiritual life depends toward that perfect peace.  
Hallelujah that we are invited to follow, and therefore  
downward into the deep and dark regions of the heart  
where he is there that will follow with some comfort  
and trembling at the tremendous change that must  
be wrought in that heart or Hallelujah to the Lord shall  
be infinitely improved upon it! "Sinner men of earth,  
hear me now before we can hope to have the good things  
of heaven many of them's strong hold to the eternal life before us  
and the <sup>living</sup> <sup>about</sup> <sup>the</sup> sheep as our stone tablets etched and graven  
that has been laid in our hearts and we can come more  
easily than ever. How many slippings and baptisms  
may we not be subject to before, not only the deep part  
the true and nature are kept away but that that will  
be our unwilling the last reminders, "The reprobate  
willow" may be plucked away in like manner.

The increasing acquaintance with our own hearts makes  
an appealing fact that many of those strong holds of reason  
that we have persuaded ourselves were situated in the  
light, and upon which we have placed such profound  
reliance, when brought really to the light is found to  
be the work of darkness, and this discovery is accompanied  
with the irremediable conviction that because the sound  
work remains highly we may <sup>never</sup> expect the training of us  
that has led us to such apparently just conclusions, and  
humours are strong we may apprehend ourselves in the  
position, we must, before the work of Hallelujah is completed,  
submit to the total destruction of those strongholds and  
consent to have the hitherto reputed stone become the chief  
stone of the new building.



[illegible]

But the 30 little developed and delightful Mary ~~and~~  
contented who has 'painted out' many 'inventions' not  
content with carrying his transforming hand on improving  
in the time it or in the brute creation tries to remodel



Small Boyce. I notice in the Freeman of last  
week that the National Emancipation League  
is to be held at Cleveland Ohio on the 16th 1859  
great mouth to take into consideration the  
Practical plan of emancipated Emancipation  
and give the one line of his plan in the Freeman.  
and it is presumed that every friend  
of free Emancipation who has seen the  
article must admit the collecting of some  
his conclusions. now, how many of the white  
and people of America shall we find at that  
congregation? Well Manifestly he represents  
them? In little time of the 16th I expect will be  
poorly represented by a volunteer. I am sure some  
of the Americans from the Capital will be equally  
welcome.

20th June

Is the American system of Prison discipline  
reformatory? I suppose the proportion of the American

The above question was  
asked for number of gentlemen including some  
of the officers employed in the Clinton Jail State  
Prison after my dinner, and what  
proportion of the prisoners are reformed here

The answers given were widely different, just  
a gentleman that appeared to be well informed on  
this subject stated as his belief that nine tenths  
of the prisoners were reformed, but he was soon  
corrected by an American officer who told him that  
but a few were reformed that one in twenty were reformed  
another one took me to the list of prisoners stating  
who went along the States of each, when it was  
evident that I was mistaken there were many  
who were there in their second and some in  
their third and fourth confinements and that  
many of them who were discharged after being  
there following the first confinement turned  
up in other parts of the country, became robbers and thieves.

It was strikingly evident the prisoners were not  
checked by the inhabitants and said the worst of the  
prison, or better to have the prisoners and reformatory  
the reformatory proposed by the American government  
in the case of a prisoner was that of a gentleman  
which that was truly sad. In the American  
it was gratifying to find among the officers quite  
a different feeling, some of them expressing some con-  
viction that much of the improvement of the prisoners  
depended upon the kind manner in which the prisoners were  
reformed.

Thopping the unmanageable seems to have been abolished  
but the plan is found to be both the "reformatory"

[illegible]

Amused not disappointed. Displeased not disappointed. Borne  
all things. Had not that which I feared.  
to be able to  
to reject the imagination of the hostile, and to in-  
clude this imagination among the things that  
we should prize is no trifling or small attain-  
ment under the most favorable circumstances,  
and to attempt to act in conformity with it in the face  
of proper regard for the former imagination that spread  
it would be dangerous in the setting.

Before we can intelligibly prove anything we must  
have something permanent <sup>as a basis of starting</sup> upon which and to deter-  
mine ~~whether~~ that the standard by which we would  
prove it is so suitable for that <sup>very</sup> important purpose  
requires an effort of the mind for which I know no better  
name than faith.

[illegible]

When the Prophet spoke of that good time that he-  
lived was coming when the Spirit of the Lord should be poured  
out upon all flesh; "a time that shall be said  
Prepare ye the way of the Lord, make straight in the de-  
sert a highway for our God." When the apostle  
preached the baptism of repentance for the remission of  
sins and reported the exhortations of the Prophet, Prepare ye  
the way of the Lord, make his path straight. When our  
good brethren were preaching saying "Repent ye for the  
kingdom of heaven is at hand" anywhere the apostle  
declared that the grace of God that bringeth salvation  
was offered unto all men. They each and all  
received the influence of a spirit independent of  
man and the necessity of a change of mind.  
We look that spirit would, if desired, bring salvation  
man fills in for the enjoyment of that which  
was bid in store for the world, but which it was  
unwilling to take it could not comprehend.

[illegible]

The human mind is so constituted that its wants demand a very great education, from childhood to old age what we would call the education the first <sup>mental</sup> education and the rule is not to spend it by educating intellectual & spiritual for the higher enjoyabilities the nearer our dear and our past time is wasted by unskilled hands just spending the prudence of those things that are good as the price of operation more is expensively a social being and spins away when cut off from visions with high cross many as the soul does when cut off from intimacy of the body Various primordial convictions have been reared into operation for mental improvement and col entire has done to associate with each other primordial antiquities scattered in the foundations of all the varieties that have hitherto existed and probably will exist

Nov 2. In the Morn. Is Vermont a slaveholding state?  
After all the legislative sessions that have been summoned  
amongst us, after all the practical protests that have been  
made and all the resolutions against slavery, they  
seem almost to question that Is Vermont a slave  
holding state.

[illegible]







movements and before our interminable that the will which he  
shows the nation after the legislative state upon this subject  
again that the purpose of the work that ~~is~~ to come by  
the work in Birmingham in exhibited.

### Compensated Emancipation

Compensated Emancipation! says some one: what  
has that law been for doing that that he is under a moral  
obligation to do without any pay - besides, he says they  
pay enough already, and out of the money that he  
accumulates he is bound to compensate the slave. No! I  
do believe that the slave holder has any moral right to  
that slave and this compensation scheme acknowledges that  
right & says with it! After this manner is the propo-  
sition to make any to some peaceful settlement with the  
slave holder of that important question that now the  
the stability of the Union. But let us examine the objection  
before the compensation proposition passed over the land  
the slave says to the owner, how can I see you for a  
but add to me, I am willing to pay you a fair price  
for the slave for your greater and it will not  
be a great deal for the price of the slave. No! says some  
one that will be on the side of the slave enough away from  
the slave to pay him a fair price and we will  
be happy about the result.

It goes on and parts of his estate, says the grain con-  
tract of the state is the for a time the people have no other  
to support sustains in the name of a transparent and rising  
kind of the state of rice and these things become so many  
that with the state suppose a time he ever returns to become  
a slave holder himself. He can no longer  
be a slave holder. The state is now given it to the  
state of the state for the purpose of the state, and for the  
the state of the state of the state of the state is a great  
many more than. Under these circumstances the state of the  
state of the state is important to the neighborhood.

I confess myself an out and out temperance man and I  
should be very glad if you would give up that business  
and convert your buildings to some more creditable  
purpose or take them away. Mr. A. replies that I put up the  
buildings in good faith that I should enjoy the use of them  
as long as I owned them. I would be very glad to sell them  
and to accommodate your committee. As to the matter of the  
temperance society of the state and thereby to become an  
accomplish more business by the way of the state and  
the state of the state of the state of the state of the state  
American consumption of cotton seed per year 40,000 - 623,000  
1850 1851 average per year 40,000 - 623,000  
I am willing to bear a part of the expense. Under such circum-  
stances I would be very glad to be a partner in the state of the state  
the rightfulness of it to be engaged in the state of the state of the state  
to give. It is our brother and the sons of a southern planter  
who has left, he will, his slave, to his brother and to  
to have an equal share in him. It becomes a very important  
question of the state of the state of the state of the state  
the state of the state of the state of the state of the state  
for your to ask me to make all the necessary arrangements  
the justice of your demands. If you are serious in your  
convictions that slavery holding is sinful, you will be willing  
to give up a portion of the profits of your business  
for. But if you are not, and protesting against the state of the state  
right to be once again to have it in the state of the state of the state  
business of the state of the state of the state of the state  
Under such circumstances would it be proper to accept of the state  
helping their joint or separate right to the state of the state  
business. No man is common sense or common honesty  
would put such a construction of his action.





[illegible]

for our cause. Thine is now as, but by little by little, have we relaxed until now nearly at the end of the 2<sup>d</sup> quarter of a century. We have passed as dominant as ever. And Vermont a willing, and her hands and some military associations and say, "I am innocent of this blood. This just person's" says it."

Will let us see what:- In the Petition for report of 1857-58 finding Vermont has some establishments employing within manufacturing of cotton with a capital invested of \$102,500 using 2248 bales of cotton valued at 90 cents in Vermont to \$9,720 a large share of this cotton coming from your own pockets of the great majority of the slave holders. 1,557,000 yds of cloth valued at 19¢. 100 - rather some 30¢ per yd. Now add the same number of yds of cloth from other sources, which is estimated at enough below the actual amount and we have more than 15 thousand bales of cotton principally of slave produce the value of which has gone into the pockets of slave holders as Vermont's portion of the millions which the slave holders ~~withholding~~ <sup>withholding</sup> have received annually of late for this article of cotton alone



one-sided tone,  
become pretty thoroughly convinced that little good is to be expected  
from theories of the more politicians; that much more must  
be done by the vigorous application of principles; and that some day  
some time over that a war is going on, and we shall say  
that it is not opened by Providence, as which must  
all political intentions ~~be~~ of some religious faith,  
without restriction to a prescribed color or national origin  
or a religious, excluding one half of the other population, who  
have come to join in the same movement but it is  
one that will require much self-denial.

The manuscript has been sent to the printer and  
 will be published in the next issue of the  
 journal. It contains a full and complete  
 account of the proceedings of the  
 committee, and is of great interest  
 to all who are concerned in the  
 cause. It is now in the hands of the  
 printer, and will be ready for the  
 press in a few days.







Mar 11th 1884

Dear B. May 2<sup>nd</sup>

I have been looking over the breadth of the service in the last 10 of the Boston but I am willing to say it is not the best of a paper but I am to have something in the same paper. The proposition is to have a National Convention of all the kind of business of the National Convention. I am one too. I expect it will be at a time & place to be convenient of those that may attend the National Convention of the Massachusetts is to be. To me it seems reasonable to expect many friends of compensation among the Boston. Allow me to suggest that the time be not full of paper to the Boston of the Boston Convention.

I have been led at times to take away digressing from the balance in the quarter where we have been. I have been told that most efficient support we can hardly call it improvement. At the same time there is a chance that something may be done out of it. I am in the paper ready to admit it is in fact and the Editor has wanted to begin one column weekly for communications on the kind of subjects I propose writing. I am compensated for the kind of subjects I propose writing. I am compensated for the kind of subjects I propose writing.

The Boston is a good circulation arranged by the Boston. I am in the paper ready to admit it is in fact and the Editor has wanted to begin one column weekly for communications on the kind of subjects I propose writing. I am compensated for the kind of subjects I propose writing.

In old age I study Greek for information in connection to the study of the Latin language. I am in the paper ready to admit it is in fact and the Editor has wanted to begin one column weekly for communications on the kind of subjects I propose writing. I am compensated for the kind of subjects I propose writing.

In the Tribune

Maple Sugar. Pans at Kettles. The value of the use of pans is too well understood to need much explanation, but how to economize in one particular without incurring unwarrantable expense in another does not always so readily appear. As many farmers have very defective pans making maple sugar, by the use of the pans of wood & iron, in the back of the top in case of more Kettles in the rising time of the sugar, and some of the have objected to the use of pans, and an identical they are all difficult to use, much less of sugar from the maple, have been made flat that waste otherwise have been used. There is a hole in the pans with a boiling. Every body who has seen a tea kettle hole must have heard that it is not a hole much sooner if it is made of tin or copper without boiling of the water from the water is, & it is more difficult than if made of cast iron; he has heard also that some are made of iron, & much sooner in the same piling of spread over a large rather than over a small surface as other words. The life of the pans is shorter the time you get to the boiling point he knows too that the water once connected with the steam the more it is desirable to prevent all unnecessary heat from escaping along with it as well as to prevent the loss of the cover from a boiling pot. It is also the case due to condensation of the steam & sends it back to fuel the distiller house, below the level of the pot from boiling over. Such facts are not generally known by economists & have many of them who have the opportunity of getting them in the making maple sugar, and the pans.











The Summerhouse and broom.

The following account of this singular plant is  
to them from the <sup>letter</sup> unnamed person. MacDougal with  
a letter which on a religious visit to the Germans  
and other inhabitants of the South Western Texas

It explains saints' trysts with such instances of  
notion taken of the works of nature & omnipotence in  
the outward world by many of pious wild imagines  
in humble devoutness to the same Divine Being  
as advocates to focus in the vanguard of the spiritual  
and inward world. It is believed that <sup>John Wesley</sup>  
and his companions G.M.W. were those who first  
distant land and their eyes to the attractions of  
the people was in no degree opened by their so-  
tise of the works of nature. They undoubtedly saw  
that an extensive and scientific knowledge  
of the works of the outward creation does not con-  
flict with a true such a knowledge of spiritual  
things as the Creator of all things may commend  
to simple & poor finite man. And that there  
was nothing contradictory in appropriating a  
portion of time to the former while or possibly  
applied in their devotion to the latter.

The instance, it is believed might be improved if persons devoting a larger portion of their time in the study of the natural sciences without attending their growth in such things as pertain more directly to the great interests of the soul.

[illegible]

Japan in the dead languages

[illegible]





In the various Methodist Bishops  
 The Apostle Paul in his letter to Timothy 11 11 and 12 says  
 of a man "possessing the gift of pastorship" he desires that a  
 good work and in this he joins the necessary  
 qualifications of a Bishop. Requires the apostolic lan-  
 guage we are led to infer, that he would the opposi-  
 tion of Bishops as apart of the work required of the  
 body of believers and as some denominations of pastors  
 even at the present day seem to regard the office of  
 a Bishop a distinct <sup>theological</sup> office of ancient origin and with  
 their selection and governance with scriptural authority  
 it seems quite probable that some of our youth are  
 incorporating their inquiries into the foundation of  
 the presiding testimonies borne by the religious world  
 of Christians feel at a loss to understand why we too have  
 not the gift of Bishop recognized and filled after the  
 manner of other peoples

The Testimony of the Rocks. by Hugh Miller

After having disposed of a class of <sup>intermediate</sup> philosophers that  
remain one of the "divided old man," - the pains & trouble  
painfully narrated by Coleridge, - who, sitting in his cot and  
in work which he has just finished upon the  
can't recall of 1839 catastrophe that brought her below a hill  
to a close and which was noted in "Times Magazine" had  
~~were~~ has probably been read by many others with a  
double satisfaction: first an account of its value as  
a purely scientific production and next an account of  
the proof that it exhibits that its author <sup>is a</sup> far removed from  
impulse in the history religion he could compare the notions  
which he found incorporated with the rest with those of Revelation  
and discover in them <sup>an</sup> identity that confirms them in  
his life as he exposed himself "that geology, rightly under-  
stood, does not conflict with revelation."

It is a book that will live & be read by the Christian's "I" rather than the National Boy says "to appreciate the newspaper exhibition it is to read as many reader's letters as to make possible yet at the same time a fine selection may be acceptable to them."



The, among our worthy men  
 John Parkhurst, the Leicester. Who among  
 our wealthy men, especially such as are making a  
 better religious provision than he, is prepared to follow  
 his example.  
 John Parkhurst, among the words of his biography  
 the epitome of his sketch, may form a fine specimen. He re-  
 ceived the earliest rudiments of his education at the school  
 of Rugby - Warwickshire [England]. In an education which,  
 his intense mental labor, added by a mind eminently gifted  
 with sound judgment and deep penetration, he rendered  
 excellent in itself, and unspiced with the sweets of  
 letters, as well as to become of the Christian Religion.  
 The whole life of this truly excellent man and devout  
 Christian was honorable & human nature; and his  
 death a sublime example of faith and resignation.  
 Imperfect in his character likely to attract attention,  
 and especially worthy of imitation at the present time  
 was the high sense he entertained of that justice, and the  
 steady resolution with which he practiced some occasions,  
 an incident which occurred between him and  
 one of his servants will illustrate the value he set upon  
 that principle: The servant falling sick and in the  
 The example set by this worthy man was brought  
 mind in a conversation which took place with a wealthy gentle-  
 man, lately, during which he informed me he had been a  
 manufacturer's assistant but had discontinued his business  
 on account of its connection with slavery, and that he was  
 rather than run the risk of using slave power materials.  
 he was linen and had obtained from the same place  
 for many years. His father had been in the same business  
 before him and, generally understood that because he  
 requested to his son had been accumulated by him.  
 The example set by J. Parkhurst was of the kind and the great  
 respectfully put whether this was not a somewhat  
 more striking parallel, and whether the same strict justice  
 was not worthy of imitation.

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Why should Sabbath Schools be sustained?

Because we are all interested in their success. Even the man who manifests but little interest in religious meetings and who never says a word in favor of Sabbath Schools, if he owns a dollar, is interested in the success of Sabbath Schools. ~~He~~ <sup>any</sup> would have that dollar secured to him. He might say he is satisfied with the protection that the law gives him: but <sup>what</sup> is the law to him who has been brought up in lawlessness and robbery? Of what use are laws without a disposition on the part of the people to obey them? And what contributes more to the disposition of obedience than our Common Schools combined with our Sabbath Schools?

For an answer to some of these questions let us turn to the

Report of the Commissioners of the State Reform School.  
When that report was made up there were but ~~three boys~~ <sup>not eleven</sup> in the school, and every one of them could read and spell easy lessons; that <sup>part</sup> intimates their connection with the District or some similar school; it tells us also that that knowledge and training did not in their respective cases prevent the commission of crime.

The Report furthermore states that out of that number eight had never attended the Sabbath School. That, of course, leaves three who had attended Sabbath School. Such reasoners as would infer from that fact the insufficiency of the Sabbath School to prevent crime are met with another item in the Report - The labor of the S. S. teacher was not seconded by parental teaching nine had been idle before commitment, and not one of the whole number had regularly attended church.

Now, those who have watched with most attention the work and influence of the S. S. are compelled to acknowledge that where they have been properly conducted and generously sustained by the middle-aged and especially by the parents or guardians of the scholars there they have proved a blessing - their tendency being towards the love of good order - of self respect and a mutual respect for each others rights and principles - and their has grown of this, subordination to the teacher to the parents and to the Law.

Some reasoners will contend that it is of no use for a child to commit to memory texts of Scripture that it cannot comprehend: if there is any power in such reasoning it does not apply to such other texts that the child can understand. "Honor thy Father and thy Mother that thy days may be long in the land which the Lord thy God giveth thee."

"Thou shalt love thy neighbor as thyself." "Thou shalt not steal." "Thou shalt not bear false witness against thy neighbor." "Thou shalt not covet any thing that is thy neighbor's." Who shall say that any child of common understanding is incapable of understanding such simple rules? The sternest opponents of S.D. know that are the most indigent of their success know what the force of habit is: they know that when children are suffered to acquire habits of idleness, lying and stealing and other immorality, that it is frequently exceedingly difficult to unlearn them. And the friends of S.D. know of many cases in which texts of Scripture that had been committed to memory by a criminal when he was a child had been brought to his remembrance in the midst of crime, and

with such force as to induce serious thoughtfulness, repentance, and ultimately amendment of life. And we all know that lessons and habits of order and virtue and religion acquired in early life make the probability of usefulness of the man greater, even if it be only in a secular sense. We all know that a community of persons habituated to industry, morality and religion is a law-abiding community in which crime and criminals are scarce things, and in which life, person, reputation and property are comparatively safe: even the most consummate worldling knows this, and acts accordingly in his secular investments.

There may be some wishing well to the cause but heitate in giving their assistance because they see so little prospect of accomplishing any reform in the

our material brought into the school: to such doubting  
ones let me say a friend of mine in N. York gives this  
account of a young man who has offered his services at  
a S. School as a teacher, but there was no class for him.  
He went out to find one for himself, and passing through  
a degraded part of the city invited some girls who stood  
on a door step to come to the school. Many laughed and  
scooped at the invitation, but one was silent. The next  
week the invitation was repeated, and that one consented  
to go. He took her with him to the school and she listened  
to the exercises evidently much affected. Again and again  
for eleven successive sabbaths that same faithful  
woman gathered into that haven of rest. On the twelfth  
she was missing. The next day the teacher faithful  
to his trust went to her home and found her sick, again  
he called and she was dead. Called through the innume-

mentality of one faithful teacher, obedient to the Holy  
Spirit, taught in twelve Bible lessons; saved through  
the Redeemer's love; she died with her Bible in her  
hand, and upon her lips a song of praise and of  
thanksgiving to her God for his exceeding mercy.

It seems to me that Montkton Boro has especial  
reasons for supporting Sabbath schools: as I have  
said before - of what use are laws without a com-  
munity that obeys them? How often has this  
city been called on to send Law makers to the  
Legislature. First to the House, and now to the  
Senate? Can our ex-members and our living  
Senator look with indifference on the efforts now  
making to bring the influence of the Sabbath School  
to bear on the children of the neighborhood who,  
in a few years will be voters to cast into the



Bother Poor? They will examine the tendency  
and influence of the Sabbath School with the same  
skill and industry they will exhibit before  
the Legislature. They expect not fail of discovering  
good and substantial reasons for giving the  
School their <sup>deserving</sup> ~~unqualified~~ maintenance and  
support. <sup>and order</sup> If the friends of morality and  
religion unite for the promotion of  
the school, <sup>and order</sup> they will see the fruits of  
their labor on earth. They may rest assured that  
the objects of the school will reap the  
benefit.

The harvest is full. Who will  
be the laborers?

I have been thinking of you very much lately, and  
 wondering how you are getting on. I hope you are  
 well and happy. I have been very busy lately, but  
 I have managed to find some time to write to you.  
 I have been thinking of you very much lately, and  
 wondering how you are getting on. I hope you are  
 well and happy. I have been very busy lately, but  
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 I have been thinking of you very much lately, and  
 wondering how you are getting on. I hope you are  
 well and happy. I have been very busy lately, but  
 I have managed to find some time to write to you.

For the children, reconciliation among the little ones  
one morning when a grandpa slept into next door  
the poor Willie (aged about 2 1/2 yrs) demonstrating his  
playfulness by tagging pretty hard on the brother  
Eddie's hair. Eddie was a few years older than  
another comenatched in a kind manner with Willie  
so the boys left his brother, and <sup>came to the next door</sup> ~~leaving~~ his face  
with his <sup>small</sup> hands bent over the seat of John  
appeared to be under real emotion, but whether  
it was anger or sorrow that troubled him it  
was not easy to decide, while Willie in another  
this exercise, his father being absent, grandpa  
knowing that he and Willie were on good terms,  
commenced a gentle pleading with Willie,  
telling him he should not hurt his <sup>brother</sup> brother  
Eddie by pulling his hair in that manner. The  
child seemed to comprehend what had been said  
to him, after a moment's pause, to all appearance  
under the impulse of conviction, he straightened  
himself up, ran to Eddie and lifting his arms  
in an affectionate manner his brother the  
kiss of reconciliation was exchanged, and the  
Willie children came out of the <sup>conflict</sup> struggle with  
cautious beams with cheerfulness.

Probably, many such occurrences are daily  
taking place in the world, and doubtless many  
more <sup>cases of reconciliation</sup> ~~ways~~ <sup>ways</sup> account of more pains were taken  
by them <sup>to watch</sup> ~~to watch~~ for the opportunity and  
took it in a tender manner  
A. M. 1870. S. H.

Graylock's

Upon the 10th of Sept. 1870, I was  
in the morning when a grandpa slept into next door  
the poor Willie (aged about 2 1/2 yrs) demonstrating his  
playfulness by tagging pretty hard on the brother  
Eddie's hair. Eddie was a few years older than  
another comenatched in a kind manner with Willie  
so the boys left his brother, and <sup>came to the next door</sup> ~~leaving~~ his face  
with his <sup>small</sup> hands bent over the seat of John  
appeared to be under real emotion, but whether  
it was anger or sorrow that troubled him it  
was not easy to decide, while Willie in another  
this exercise, his father being absent, grandpa  
knowing that he and Willie were on good terms,  
commenced a gentle pleading with Willie,  
telling him he should not hurt his <sup>brother</sup> brother  
Eddie by pulling his hair in that manner. The  
child seemed to comprehend what had been said  
to him, after a moment's pause, to all appearance  
under the impulse of conviction, he straightened  
himself up, ran to Eddie and lifting his arms  
in an affectionate manner his brother the  
kiss of reconciliation was exchanged, and the  
Willie children came out of the <sup>conflict</sup> struggle with  
cautious beams with cheerfulness.

Probably, many such occurrences are daily  
taking place in the world, and doubtless many  
more <sup>cases of reconciliation</sup> ~~ways~~ <sup>ways</sup> account of more pains were taken  
by them <sup>to watch</sup> ~~to watch~~ for the opportunity and  
took it in a tender manner  
A. M. 1870. S. H.

Graylock's





6-8/10/1999

the English 2. 1874  
 blacksmith that I have met the same  
 in the end? What other name came with  
 propriety, due to those meetings? I got, to  
 dictionary informs us to the signification of the word  
 "blacksmith" - but I cannot remember the connection  
 there appears no other word than ~~end~~ that can  
 speak, since the signification.

I feel proud to be represented  
by a man whose sentiments are so expressed in his  
writing, his head, with probably meet with much affec-  
tion, as readers of the Review.

[illegible][illegible][illegible]

## Education in the Public Schools of Vermont.

Have as the winter schools no termant are closing  
and the <sup>scholars</sup> who have attended them are  
boys and girls wearing the line that separates them from  
manhood and womanhood, it may be well for  
all who feel with Christ an interest in the state, and  
society of people to inquire what have you children  
learned during the term in which they have spent  
much time in studying and reciting their lessons?  
Has any other faculty than the memory been under  
training? Our nearest <sup>to the state</sup> <sup>to the state</sup> <sup>to the state</sup>  
and after reading the address of W. Phillips

For Friends Review

Some all things held fast that which is good. (1 Th. 5: 21)  
2. what "art for doctrine and practice" were they to expect?  
The apostle Paul speaks of that Thessalonian church as an  
contemplable congregation, but as a sample to all that believe  
in Macedonia and Achaia, for from you marked out the word  
of the Lord in every place you faith to be loved in practical  
the simplicity of the rules laid down by Paul and his co-  
laborers, for this government, the almost entire gentile character  
of its members, and the earnestness with which they accepted  
the Gospel message contribute to the interest with which  
these epistles are read. They are regarded by sound biblical  
scholars as the earliest of St. Paul's writings, perhaps the  
earliest written records of Christianity. They belong to that  
period which St. Paul elsewhere styles the beginning of the Gospel  
(Phil 4: 16). There were many Jews in Thessalonica, where  
they had a synagogue. And Paul as his custom was,  
went in to them, and three Sabbaths reasoned with them  
from the scriptures, opening them and setting forth  
that the Christ must suffer, and rise again from the  
dead, and that this Jesus, whom I announce to you,  
is the Christ. And some of them believed and adhered  
to Paul and Silas, and of the devout Greeks a great  
multitude, and of the principal women not a few.

It is evident that the Jews and Greeks  
who assembled in the Synagogue had an equal opportu-  
nity of hearing Paul's exposition of the Jewish Scriptures  
and that the Gospel of Jesus Christ by Paul was  
in harmony with some of their prophecies, and this  
we may regard as an illustration of his epistle to the  
Galatians (3: 24). "The law has been our pedagogue to  
bring us to Christ, that we might be justified by  
faith, but faith being come, we are no longer under  
a pedagogue. In ye are all the sons of God, through  
the faith published by Jesus Christ."

undoubtedly these Epistles are among the very few letters of Paul in which not a single quotation from the Old Testament is to be found. But Paul refers them to the will of God in Christ Jesus. Quench not the manifestation of the Spirit! Think not vainly of prophetic sayings; by all which the prophetic may settle. I reject the false, keep the good, hold yourselves aloof from every form of evil. And as thus Paul anticipated the theological question of the fall of man through the temptation of the devil, and the natural depravity of the human heart; he assures the Thessalonians that "God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ who died for us, that whether we wake or sleep, we should live together with him." (1 Thes 5: 9, 10) Yet it is cheerfully granted that we are now consulting Scripture as a "text," but however high the value we put on these Epistles we are reminded that the same apostle elsewhere declares that "the things that are seen are temporal, but the things that are not seen are eternal". Then, as long as we regard the teaching of Paul to be true, how can we properly consider the Holy Scripture as "the very best of doctrine and practice?" The Holy Scriptures point to something higher than themselves: "For the Spirit searcheth all things, yea the deep things of God."

1 Cor 15: 24 In apothecists: Paul makes frequent use of this for word, sometime conveying a severe pain and from the death of the body.

[illegible]

The celebration of the 100th anniversary of the birth of  
our special writer began in 1906, at the time she herself thought  
assuredly that God had chosen her. That same year  
"I have" was a very successful book, but the words and "I have"  
and the results of it is such a great success that about  
three thousand copies were sold in 1911. And then  
added to the church, and such as were raised up, it was

That these insignificant gross odds made us by  
Peter in that instance the same as a man said to  
these were more than a hundred times in the  
in some cases the odds were a great deal more  
and then translated - and by our God made in a better  
of, to be translated - God and as such, by the Lord Jesus  
himself supplied to the Father, rather than to the  
God (John 17:3)

These (proclaim) God's Glorious Kingdom -  
 Lord Jesus take us into thy Kingdom -  
 X Jesus - Healer - Redeemer



Summer.  
How can we hope to make full use of the benefit  
intended for us by the Board of Agriculture  
if we are, as we are said, already, and said to be, so  
overwhelmed by the <sup>agitation</sup> of some persons in  
the subject that little room is left for an addition.  
There is undoubtedly an improvement among  
farmers as it regards their estimate of  
the benefits to be derived from the operation of  
the Board, yet there is room for further  
improvement in the same direction.

The words of Mr. Geo. Stewart are as true to  
day as when he uttered them in Burlington. "The  
success of the Board depends upon the  
Farmer." This may seem strange doctrine,  
and yet a little reflection shows the truth  
of the saying. We all know that there can  
be no <sup>of any kind</sup> school, without a hearty co-  
operation between the teacher and his scholars.  
We desire to see all our schools <sup>to become that</sup> of good  
quality, and we enjoy regulations  
which are justly concerned. It is upon  
the Board does <sup>in some that</sup> ~~offensively~~ <sup>in some that</sup> ~~assault~~ <sup>in some that</sup>  
authority over the ~~farmer~~, yet <sup>in some that</sup> ~~not~~ <sup>in some that</sup> ~~at~~ <sup>in some that</sup> ~~the~~ <sup>in some that</sup> ~~times~~ <sup>in some that</sup> ~~must~~ <sup>in some that</sup> ~~regard~~ <sup>in some that</sup> ~~the~~ <sup>in some that</sup> ~~state~~ <sup>in some that</sup>  
as being in possession of information that  
may be of value to them.

It is no less well maintained by those who  
manifestly are in relation to this subject.  
So long ago as the year 1813, when Sir  
Humphry Davy, that great Chemist, was in  
aid by the Board of Agriculture to bring  
his extensive knowledge into the  
operation with its objects, there were men to be  
found who were doubtless concerning it.  
He was introduced where he said

It is scarcely possible to enter upon any investi-  
gation in agriculture without bringing connected  
more or less, with doctrines or decided  
derived from chemistry.

If land be unproductive, and a system of ame-  
lioration is to be attempted, the first method  
of obtaining the object is by determining the cause  
of the sterility, which must necessarily depend  
upon some defect in the constitution of the soil,  
may be easily discovered by chemical analysis.

The doubters who rejected Sir Humphry's  
theory, preferred their own course, which  
was, omitting the chemical analyses of the  
soil, and applying the same in principle.  
They assumed that certain kinds of fertilizers  
had a better effect than on others, and  
the same fertilizers had different effects  
on different soils. I call to mind an in-  
stance:—a certain farmer, in the county  
of Kent, about thirty miles south of London,  
from which city he occasionally drew wag-  
gon loads of fertilizers, had a favorite lot  
on which he applied a full amount of  
barn-yard manure, but observed that the  
crops from that field were not in proportion  
to the quantity of the manure applied;  
near by was a lime kiln, by way of experi-  
ment, he applied on a slope, about one rod  
wide and about the middle of the field,  
a fair dressing of the pulverized chalk  
that laid near the kiln, and waited the  
results: to his surprise, when the next growing  
crop was observable there was observable  
also a striking difference between the chalk  
and the unchalked portions and greatly in  
favor of the chalk. And the chalk  
made its mark in several succeeding years.



Now if one the Board of Agriculture had  
been applied to for an explanation of that  
difference, he would have said - give me  
a small portion of the two soils and I will  
analyse them and I will venture to say that  
in the last production part they was  
either an excess of some salt of iron or  
undecomposed vegetable matter.

Let me mention another <sup>instance</sup> and one much more  
to the purpose: about twenty five years ago  
a few farmers near Mount Pleasant (a lake)  
turned their attention to the shell-marl of  
which there is a large deposit in said pond.  
In the winter the ice was cut and several  
sleigh loads were drawn and applied to the  
land of Modestus Bentham, Rodrick Baldwin  
and myself. What was the result? The  
marl applied produced no appreciable change  
no difference worthy of notice in the crops was  
observable.

Shell marl is a <sup>very</sup> fertile soil  
of every intelligent farmer knows that  
there are places in Vermont where  
applied to the soil, tend to fertilize it although  
in common language talk about road shaler  
the name of glaube: - Shell marl is one of these  
and which some the numerous, and some co-  
tinentals beds of it in Vermont, begins out at  
Trenton.

According to the report of David D. Thad, there are  
no less than forty beds, many of them to the  
North and East of Montpelier, but the most  
extensive one described in the report of 1861  
and its nearness to Hinesburg gives it  
an additional claim on his soil.  
and having had the pleasure of accompanying  
Prof. Adams while he was engaged in ex-  
amining the deposit I was struck by the pains  
he took to ascertain accurately the extent and  
depth of the deposit.

Previous to Prof. Adams visit to Mount Pleasant  
a few farmers within a short distance of Mount Pleasant  
(a lake, mis-called) Pond, took the opportunity  
when the ice was favorable - but there were  
several sleigh loads of the marl were  
drawn and applied on the farms of Modestus Bentham  
Rodrick Baldwin and myself. We natu-  
rally to see, as spring came on, some signs of  
improvement in the crops on which the marl  
had been applied, but no indication of  
improvement or deterioration was visible.  
A report of our experiment was made to Prof.  
Adams and the suggestion made that the soil  
had already its nutritive complement of  
lime and the carbonate of lime forming the  
chief ingredient of the marl our loads of it were  
no better than loads of common earth.

Dr. Adams accepted our explanation as  
a proper one and probably hinted at the same  
of Copley. We were impressed with the  
fact, expressed by Prof. W. C. Hager (p. 77)  
"that except the soil derived of lime, mostly  
large tracts of country now supporting such  
luxuriant vegetation would become desolate and  
barren wastes." Of farms in New Britain more  
subject to the same law: - there was the annual  
drain of lime by repeated cropping, whence  
came the purple? The numerous strata of  
rocks containing more or less of lime in  
some whose exposed and weathered sur-  
faces of atmospheric influence, in some  
sandstone, great and small, we could notice  
on our stone walls, by the road side or  
under our feet which showed unmistak-  
able signs of slow but sure dissolution  
of lime depositing calcareous debris around  
their feeting. To be lime in the soil  
waited for all brooks: our experiments  
with the soft Marl which contains 75 per-  
cent of carbonate of lime assured us that  
our farms needed fertilizing some other  
method must be applied.  
If there had been a Board of Agriculture  
within our limits we might have handed  
small specimens of the soil for analysis

### The doctrinal questions.

Having given my views concerning these  
questions to a member of the Rev. Synod,  
at his request <sup>and for the kindness of the Synod</sup> I was unwilling to receive myself  
from further action in that way, not finding  
so many, so long, so earnestly expressed in the com. of  
the Synod <sup>that I could say any more</sup> and remembering too that I also am more  
than eighty years of age and have been a mem-  
ber of the Society of Friends for many years (nearly  
sixty years, coming in by request when young)  
and feeling an interest in the true welfare of the  
society I am prompted to say a few words.

I have read attentively much if not all that  
has been published in our periodicals on this  
subject and have thought that the testimonies  
presented by those who were opposed to the adoption  
of these questions were more in accordance with  
my conception of Quakerism than those who ar-  
gued in their favor.

But here let me say it would be very unjust  
for any one to infer that such a one shows his  
unsoundness by rejecting the doctrine referred to  
in these questions by rejecting this method of  
publishing it. Soon after these questions were  
published they became the subject of inquiry  
in many social gatherings: in one a prominent  
minister was inquired of the answer <sup>returned</sup> was  
"I can answer every one of those questions, and if  
they want them let them have them." It was  
not "we want them, but if they want them."  
So an Elder in good standing whose husband is  
also in that station, wrote of them on a level with  
the average of Friends in that station. Her reply  
to the query was "My husband has not read them, but  
he has read them to him." But will they  
or a hindrance to us? The reply to the query  
the motion of her head was not of approval.

To another Elder who is in good standing and  
has desired to see a real revival of spiritual  
life among us, the question was put "Will these  
right questions contribute to the strength or the  
weakness of the Society?" After a moment's thought  
he replied "To its weakness." "Why so?" Who is  
qualified to put the questions? Who can qualify  
them to do this important work? (I asked the Eld.  
truly the Lord alone can qualify the minds  
of the Elders to do their <sup>respective</sup> duties and doubtless will  
continue to deal with us in that way as effectually  
for the future as He has for the past <sup>with regard</sup> to  
this extra piece of legislation." (The publication of  
not the exact words of his remarks, and I have no  
doubt that many of the sentiments <sup>expressed</sup> requested  
by the public will be warmly approved.

One may cheerfully admit that and yet harbor no  
struggle to understand the appropriateness of the passage  
of John 3:16. "God so loved the world that he gave his  
only begotten Son to suffer, <sup>in order to save</sup> us <sup>from all unrighteousness</sup> that whosoever believeth in him shall not perish but have eternal life."

Now, I have searched for other passages and  
found them all in accord with the N.T. and here the  
language of the N.T. seems to set forth more accurately the  
distinctive views of Friends viz. that we are reconciled, or  
saved, just, not by Christ's death, but by the light and hol-  
iness of his Holy Spirit working in the heart. [sic] consequenter [sic]  
that is

[illegible]



not wish to take a few words from the Rev. Dr. Johnson  
 about the Spirit of God, namely, upon the face of the  
 matter. "But then," says he, "this [the Spirit  
 of God] has been variously, and strangely understood.  
 Some think a violent wind is meant, <sup>indeed</sup> much  
 of the signifier wind as well as spirit, as in the  
 Passages, &c." The satisfaction of Dr. J. B. is  
 in "The original ruach is the proper term for breath  
 or wind, whence some commentators take it to  
 mean a mind or God is a mighty wind which  
 was now made to agitate the chaotic mass: And the  
 rendering of the Greek's commentary is not very dis-  
 formation. The Targum of Jerusalems and many Jewish com-  
 mentaries render "a mighty wind was moving," &c.  
 "The Spirit of God appears to be represented as the great  
 universal principle, hovering or brooding over the earth  
 and ocean, and breathing forth upon them life  
 and light." Now any one who will take the  
 pains to look into a reliable Heb. Lex. say, Beith  
 or Gesenius he will find numerous instances in  
 which ruach has been translated Spirit, at other  
 times wind, and this gives us an idea of the care and  
 integrity as well as the bearing of those employed in  
 translating these Holy Scriptures, or if he will turn  
 to the end of the English and Greek Concordance of the New  
 Testament under the head ruach he will see  
 what a small margin the translators allowed their  
 selves when dealing with ruach or spirit,  
 and that will prepare us for comparing the differ-  
 ences in our modern translations in relation to this  
 subject. It is known that there are a few words.

as at a loss to understand how they could be justified  
in carriage being made, surely, during some time  
and, they, by far the greater no suffering or harm, with  
the carriage and the carriage

(Coming to back on page)

Katallagoes - reconciled or reconciling. Rom. 5:10, twice,  
1 Cor. 7:11, 2 Cor. 5:18, 19, 20; Katallagoes, four times Rom.  
11:15, reconciling; 2 Cor. 5:18, reconciliation, 19 recon-  
ciliation; Rom. 11:15, atonement, margin reconciliation.  
This being the only passage in the N.T. in which at-  
onement occurs the notes of some of these communities  
omit it - <sup>some back to 1800</sup> <sup>1840</sup> <sup>1845</sup> <sup>1850</sup> <sup>1855</sup> <sup>1860</sup> <sup>1865</sup> <sup>1870</sup> <sup>1875</sup> <sup>1880</sup> <sup>1885</sup> <sup>1890</sup> <sup>1895</sup> <sup>1900</sup> <sup>1905</sup> <sup>1910</sup> <sup>1915</sup> <sup>1920</sup> <sup>1925</sup> <sup>1930</sup> <sup>1935</sup> <sup>1940</sup> <sup>1945</sup> <sup>1950</sup> <sup>1955</sup> <sup>1960</sup> <sup>1965</sup> <sup>1970</sup> <sup>1975</sup> <sup>1980</sup> <sup>1985</sup> <sup>1990</sup> <sup>1995</sup> <sup>2000</sup> <sup>2005</sup> <sup>2010</sup> <sup>2015</sup> <sup>2020</sup> <sup>2025</sup> <sup>2030</sup> <sup>2035</sup> <sup>2040</sup> <sup>2045</sup> <sup>2050</sup> <sup>2055</sup> <sup>2060</sup> <sup>2065</sup> <sup>2070</sup> <sup>2075</sup> <sup>2080</sup> <sup>2085</sup> <sup>2090</sup> <sup>2095</sup> <sup>2100</sup> <sup>2105</sup> <sup>2110</sup> <sup>2115</sup> <sup>2120</sup> <sup>2125</sup> <sup>2130</sup> <sup>2135</sup> <sup>2140</sup> <sup>2145</sup> <sup>2150</sup> <sup>2155</sup> <sup>2160</sup> <sup>2165</sup> <sup>2170</sup> <sup>2175</sup> <sup>2180</sup> <sup>2185</sup> <sup>2190</sup> <sup>2195</sup> <sup>2200</sup> <sup>2205</sup> <sup>2210</sup> <sup>2215</sup> <sup>2220</sup> <sup>2225</sup> <sup>2230</sup> <sup>2235</sup> <sup>2240</sup> <sup>2245</sup> <sup>2250</sup> <sup>2255</sup> <sup>2260</sup> <sup>2265</sup> <sup>2270</sup> <sup>2275</sup> <sup>2280</sup> <sup>2285</sup> <sup>2290</sup> <sup>2295</sup> <sup>2300</sup> <sup>2305</sup> <sup>2310</sup> <sup>2315</sup> <sup>2320</sup> <sup>2325</sup> <sup>2330</sup> <sup>2335</sup> <sup>2340</sup> <sup>2345</sup> <sup>2350</sup> <sup>2355</sup> <sup>2360</sup> <sup>2365</sup> <sup>2370</sup> <sup>2375</sup> <sup>2380</sup> <sup>2385</sup> <sup>2390</sup> <sup>2395</sup> <sup>2400</sup> <sup>2405</sup> <sup>2410</sup> <sup>2415</sup> <sup>2420</sup> <sup>2425</sup> <sup>2430</sup> <sup>2435</sup> <sup>2440</sup> <sup>2445</sup> 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<sup>2760</sup> <sup>2765</sup> <sup>2770</sup> <sup>2775</sup> <sup>2780</sup> <sup>2785</sup> <sup>2790</sup> <sup>2795</sup> <sup>2800</sup> <sup>2805</sup> <sup>2810</sup> <sup>2815</sup> <sup>2820</sup> <sup>2825</sup> <sup>2830</sup> <sup>2835</sup> <sup>2840</sup> <sup>2845</sup> <sup>2850</sup> <sup>2855</sup> <sup>2860</sup> <sup>2865</sup> <sup>2870</sup> <sup>2875</sup> <sup>2880</sup> <sup>2885</sup> <sup>2890</sup> <sup>2895</sup> <sup>2900</sup> <sup>2905</sup> <sup>2910</sup> <sup>2915</sup> <sup>2920</sup> <sup>2925</sup> <sup>2930</sup> <sup>2935</sup> <sup>2940</sup> <sup>2945</sup> <sup>2950</sup> <sup>2955</sup> <sup>2960</sup> <sup>2965</sup> <sup>2970</sup> <sup>2975</sup> <sup>2980</sup> <sup>2985</sup> <sup>2990</sup> <sup>2995</sup> <sup>3000</sup> <sup>3005</sup> <sup>3010</sup> <sup>3015</sup> <sup>3020</sup> <sup>3025</sup> <sup>3030</sup> <sup>3035</sup> <sup>3040</sup> <sup>3045</sup> <sup>3050</sup> <sup>3055</sup> <sup>3060</sup> <sup>3065</sup> 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<sup>3380</sup> <sup>3385</sup> <sup>3390</sup> <sup>3395</sup> <sup>3400</sup> <sup>3405</sup> <sup>3410</sup> <sup>3415</sup> <sup>3420</sup> <sup>3425</sup> <sup>3430</sup> <sup>3435</sup> <sup>3440</sup> <sup>3445</sup> <sup>3450</sup> <sup>3455</sup> <sup>3460</sup> <sup>3465</sup> <sup>3470</sup> <sup>3475</sup> <sup>3480</sup> <sup>3485</sup> <sup>3490</sup> <sup>3495</sup> <sup>3500</sup> <sup>3505</sup> <sup>3510</sup> <sup>3515</sup> <sup>3520</sup> <sup>3525</sup> <sup>3530</sup> <sup>3535</sup> <sup>3540</sup> <sup>3545</sup> <sup>3550</sup> <sup>3555</sup> <sup>3560</sup> <sup>3565</sup> <sup>3570</sup> <sup>3575</sup> <sup>3580</sup> <sup>3585</sup> <sup>3590</sup> <sup>3595</sup> <sup>3600</sup> <sup>3605</sup> <sup>3610</sup> <sup>3615</sup> <sup>3620</sup> <sup>3625</sup> <sup>3630</sup> <sup>3635</sup> <sup>3640</sup> <sup>3645</sup> <sup>3650</sup> <sup>3655</sup> <sup>3660</sup> <sup>3665</sup> <sup>3670</sup> <sup>3675</sup> <sup>3680</sup> <sup>3685</sup> <sup>3690</sup> <sup>3695</sup> <sup>3700</sup> <sup>3705</sup> <sup>3710</sup> <sup>3715</sup> <sup>3720</sup> <sup>3725</sup> <sup>3730</sup> <sup>3735</sup> <sup>3740</sup> <sup>3745</sup> <sup>3750</sup> <sup>3755</sup> <sup>3760</sup> <sup>3765</sup> <sup>3770</sup> <sup>3775</sup> <sup>3780</sup> <sup>3785</sup>

It seems great the difference in our opinion on this point. We go to the written word, as scriptural for the basis of our argument, and some do not and on the impressions that the Roman Catholics have made on all an infidel clergy, that is, in the supposition they were written in languages very different to the English, & so called on this point by human agents, and there again <sup>not</sup> meet the same or one mind. The original readers alone indicate; and without aiming to the truth, he has the best place in our estimation and can compare the various translations of all and then by obtain a little insight of the truth.











a great deal and depending on the degree of purity and  
 becoming libations of pure spirits. I have often  
 related by condensing a small quantity of water in a  
 glass, and the first more moral or equitable  
 authority to any one than P. He already possesses  
 the talents of an expert at Stargate for his  
 the next half year. W. W. pays him interest  
 half yearly, and Septimus Warner pays him the  
 same half yearly, and one of them intimates  
 the great doubt concerning the validity of his  
 signature as knowledge and have entirely  
 at a loss to determine what reason you can  
 have for demanding a more valid receipt  
 than he can give you. I tell, if you prefer  
 seeing the business with some London firm  
 you may pay their money to-day & secure better  
 W. L. Lombard & Co. London and their receipt will  
 release you.  
 I am ever obliged, let me say of your letter  
 without further delay, the amount due me  
 and close up this business.

Jan. 10, 1811  
 I have not any unusually cold summer this  
 year. The comet carried off our surplus heat?  
 I observe that Mr. Lockyer in Nature (July 8)  
 gives his views of the nature of the comet's tail  
 and many conclusions. It seems to me that  
 it is quite as reasonable to imagine the  
 comet to be a mass of ice as any other guess  
 that has been made concerning it.  
 I have requested Mr. John Forster of Livorno  
 to give you a paper on this subject, which he has your place  
 and will give as usual and send

The Comet, from an unscientific stand point  
 Ed. J. Water, c. Dublin.  
 It is remarkable that your valuable journal  
 read with interest by many who have no classic  
 scientific attainments or even as to scientific  
 terms. I do not intend to be scientific  
 to express their homely thoughts in natural  
 language. Having observed the comet before  
 and seen again first, my notice just I have  
 not serious. I remember what trained astron-  
 omers have to say concerning this vision; and  
 suggestions of Dr. Ross Lockyer and Hind have  
 been ready with a good deal of reasoning and yet  
 at diminishing our estimations of the comet's escape  
 to pursue me are left even about the same com-  
 position as to estimate knowledge of its constitution  
 without me happen. But this pretension is to say  
 are unreasonable to regard this comet as a piece  
 mass of ice as to suppose it is "more vapor".



Peace on Earth: good will to men  
to new living Christian men, women,  
earnestly desiring to bring the Kingdom of God  
wherever they find it, and to establish it  
wherever they find it. But such disciples to not  
indolently sit down on their soft cushions  
chairs, saying I have done my part. I have  
joined the church, and now I intend to take  
my ease. No. They know that the life  
of a living Christian is a life of service  
and they give proof of that conviction  
by the active part they are taking in  
Reformatory movements. Many have  
worked in Antislavery and have lived to see  
the fruit of their labor; many are working  
to overthrow the reign of another monster-  
thing Alcohol, and the battle of moral  
suasion is a hard one as the friends as  
was as the foes of Temperance are hard  
not all Temperance men work on. cheered  
not only by the approbation of our wives  
and children and daughters but of late by the  
active co-operation of women, and their  
success testifies that they are justified for that  
effort, and all this assures us that the Lord is  
on our side and that we are not laboring  
in vain.

But there is still another  
demon. Colossal in proportion and in-  
satiable in demands, who is aiming to  
rule the human race under his authority  
the Demon of War. And although there  
are 800,000 thousands who earnestly desire  
the Prince of Peace, there are  
many who qualify their allegiance  
to the Prince of Peace, who make the belief that

Defensive warfare is not inconsistent with  
the teachings of the New Testament. Such  
men seem intent on bringing the Gospel down  
to agree with their standard of Christianity  
rather than wrestling faithfully with their doubts  
and seeking the Lord's assistance in seeing to  
the peace that is attainable. Bringing their  
whole lives into conformity with the requisitions  
of the teachings of the Lord Jesus, especially such as  
Matt. 5: 38, 39-44. is especially significant.  
The American Peace Society, making the N. P.  
its basis, was established in 1815. The friends  
of Peace in England followed, and formed a  
society in London, since then the Society of  
Friends, which from its very earliest history has  
been opposed to war.

These laborers can point to the fruits of their  
labors - the Geneva Arbitration, and the late  
international Congress at Brussels, called into ab-  
sence by the Emperor of Russia, as fruits of  
their labor; but their work is not completed  
more volunteers are needed; men and women  
who will work for the love of Christ and their fellow  
men. Bro. Ke, and Master, of Colting, with  
the claims of the Peace will be found at  
the Office of the C. Witness, Bristol and to Smith  
Kinsicki and the subscribers.













[illegible]

believe, in the mouth; gastric juice enters the stomach  
and begins the digestion, and the stomach  
then there is a perception of eating, there, or  
somewhere more frequently the case, rather within  
in turned aside from its natural and intended  
course and digestion, in some form, is induced and  
the body fails to receive its due support which is  
concocted in food that has been altered, sent  
the salivary glands do not supply within three  
minutes all the saliva that is needed; every  
one who rises to eat is sensible of this in a great  
degree a blockhead did regard it; and as to help  
it on the ground that very saliva which  
by absence of which occasions uneasiness in  
the stomach. So long as more persons in fair  
they live by tobacco on other days than for  
for breakfast-dinner or supper with the exception  
of small amount to them; but I have assured that  
there are not many farmers, mechanics, and writers  
who find by experience that, in the long run, they  
can accomplish more arm-work and brain-work  
without the stimulus of alcohol and tobacco than  
with it; and to these, I would say I would the  
day is labour by taking breakfast at 5 or 6, a  
dinner at noon, and supper at 6 or 7 P.M.; allow  
ourselves, and our hired men or women twenty  
or thirty minutes for the disposal of each meal  
and the teeth in the way designed for them, viz.  
thoroughly grind the food, this grinding promotes  
the secretion of saliva, and the food thus prepared  
is sent into the stomach prepared for further  
digestion: let the mouth do its part in  
the process, that the stomach and bowels will do  
their part, and the food is quickly & more easily  
digested, and sent to the intestinal canal, and  
the rest of the system. Let me, however, say  
that the food is not digested in the stomach  
but in the small intestine, and the food is not  
digested in the small intestine, but in the large intestine.

necessary to treat by  
 means of steam  
 through these, or  
 are, and for a time  
 it is intended  
 in, it is used and  
 support which is  
 a large, but  
 the water in there  
 is needed; every  
 ble of this is, it  
 is, and has been  
 a saline which  
 has been used in  
 a person's poisoning  
 days, then per hour  
 it will be a method  
 shown as being that  
 a hypodermic and water  
 a the lower part, they  
 work and have work  
 and to the <sup>on</sup> surface  
 I saw David the  
 effect at 5 or 6 P.M.  
 to him P.M.; a low  
 in or women, twenty  
 salary each, meals  
 and for their ex-  
 is, sending from the  
 a food, thus preparing  
 and for further  
 to fast and the  
 have a meeting  
 were met.

[illegible]

Monkton, St 9 of 3<sup>rd</sup> mo 1876

Dear friend

Ms. Dunham

Your friendly letter of the 5<sup>th</sup> is to hand which, with the card from shore to shore and tract N<sup>o</sup> 72 is quite acceptable: the friendly spirit of the letter are in keeping with my idea of the good down that ought to exist more generally between the several branches of the great Christian ~~World~~, every animosity ~~which~~ of which, we all acknowledge is dependent on the point ~~of view~~ also sought for reformation, and I have long believed that one great hindrance to the more general acceptance of Christianity by the world has been in the want of gospel harmony among the professors of Christianity themselves. I entirely agree with N<sup>o</sup> 72 when he says "a ~~man~~ <sup>man</sup> can never be carried with a rush," It can come only as the result of such influences as shall bring the general <sup>man</sup> into habitual, permanent accordance with the gospel. I, a member of the Society of Friends, do not retain my membership from accident: I joined



it is true, a faithful representation of  
Primitive Christianity, than any other re-  
sponsive society with which I was acquainted.  
Without standing some extraneous into  
which some of its members had been it  
was, in my mind, the ablest organized anti-  
slavery Society. The oldest Temperance Society,  
and may I not also say the oldest Peace Society,  
however I may esteem and honor William Ladd,  
there was another Peace advocate that had  
prevalenced him, so his biographer says, on p. 37,  
William Penn, and yet I do not worship W. Penn  
or the Society of which he was a member, nor the  
modern Society which professes to represent the an-  
cient one. And although I do not consider the  
Society its friends to be perfect, and without spot or  
wrinkle, I as an independent man retain my  
membership in it, because it still more faith-  
fully represents the purity and simplicity of Chris-  
tianity of Jesus Christ and of Paul.

We, Christian advocates of Peace in all other  
Christian professions, seriously to consider their  
teachings of the New Testament on this subject,  
and we wonder how many of our more liberal  
can honestly misconstrue such plain teaching  
as we find, especially in Rom. 12. 21. 22 & 23.

Any attempt to reason away the palpable mean-  
ing of Christ's teaching, we regard with sorrow  
if nothing more. But some of those distin-  
guished professors will not see how we accept  
the teaching of Jesus, when he says Be ye  
not called Rabbi. And if we are not pre-  
pared to receive that teaching in the same  
unqualified manner that we maintain is  
due to him, shall not kill, are we not in con-  
fession denying the authority of our Lord? How  
can we consistently evade the plain signi-  
fication of the first injunction without im-  
pairing the force of the second?

But in evading the command <sup>in Matt. 23: 7, 8</sup> to avoid  
favoring a nominal acceptance of the prohi-  
bition and evading Matt. 5: 21. I have favored the  
Puritan or Quaker view of 23: 7, 8. Referring to  
Chadwick as of the same mind, while  
Adam Clarke (I have heard him preach) is a still  
more opposed to the use of those titles. Josiah  
Sanborn, whose writings are of service  
in this country - an educated Englishman and  
though a member of the Society Friends was by con-  
viction, called an Episcopalian on account of  
his liberal views, speaks plainly in opposition  
to the use of those epithets. Assuming that he  
had no power, that drawn from Am. Amity

concerning the probable means  
things made and with sorrow.  
But some of these delin-  
quents will not see how we accept  
it, when he says Be ye  
!! And if we are not pre-  
tending to teach in the same  
manner that we maintain is  
not right, are we not in one  
authority of our Lord? How  
itly evade the plain signs  
of injudicious without im-  
of the second? <sup>see page 22, p. 23</sup>  
the common notion of a <sup>1816</sup> <sup>1817</sup> <sup>1818</sup> <sup>1819</sup> <sup>1820</sup> <sup>1821</sup> <sup>1822</sup> <sup>1823</sup> <sup>1824</sup> <sup>1825</sup> <sup>1826</sup> <sup>1827</sup> <sup>1828</sup> <sup>1829</sup> <sup>1830</sup> <sup>1831</sup> <sup>1832</sup> <sup>1833</sup> <sup>1834</sup> <sup>1835</sup> <sup>1836</sup> <sup>1837</sup> <sup>1838</sup> <sup>1839</sup> <sup>1840</sup> <sup>1841</sup> <sup>1842</sup> <sup>1843</sup> <sup>1844</sup> <sup>1845</sup> <sup>1846</sup> <sup>1847</sup> <sup>1848</sup> <sup>1849</sup> <sup>1850</sup> <sup>1851</sup> <sup>1852</sup> <sup>1853</sup> <sup>1854</sup> <sup>1855</sup> <sup>1856</sup> <sup>1857</sup> <sup>1858</sup> <sup>1859</sup> <sup>1860</sup> <sup>1861</sup> <sup>1862</sup> <sup>1863</sup> <sup>1864</sup> <sup>1865</sup> <sup>1866</sup> <sup>1867</sup> <sup>1868</sup> <sup>1869</sup> <sup>1870</sup> <sup>1871</sup> <sup>1872</sup> <sup>1873</sup> <sup>1874</sup> <sup>1875</sup> <sup>1876</sup> <sup>1877</sup> <sup>1878</sup> <sup>1879</sup> <sup>1880</sup> <sup>1881</sup> <sup>1882</sup> <sup>1883</sup> <sup>1884</sup> <sup>1885</sup> <sup>1886</sup> <sup>1887</sup> <sup>1888</sup> <sup>1889</sup> <sup>1890</sup> <sup>1891</sup> <sup>1892</sup> <sup>1893</sup> <sup>1894</sup> <sup>1895</sup> <sup>1896</sup> <sup>1897</sup> <sup>1898</sup> <sup>1899</sup> <sup>1900</sup> <sup>1901</sup> <sup>1902</sup> <sup>1903</sup> <sup>1904</sup> <sup>1905</sup> <sup>1906</sup> <sup>1907</sup> <sup>1908</sup> <sup>1909</sup> <sup>1910</sup> <sup>1911</sup> <sup>1912</sup> <sup>1913</sup> <sup>1914</sup> <sup>1915</sup> <sup>1916</sup> <sup>1917</sup> <sup>1918</sup> <sup>1919</sup> <sup>1920</sup> <sup>1921</sup> <sup>1922</sup> <sup>1923</sup> <sup>1924</sup> <sup>1925</sup> <sup>1926</sup> <sup>1927</sup> <sup>1928</sup> <sup>1929</sup> <sup>1930</sup> <sup>1931</sup> <sup>1932</sup> <sup>1933</sup> <sup>1934</sup> <sup>1935</sup> <sup>1936</sup> <sup>1937</sup> <sup>1938</sup> <sup>1939</sup> <sup>1940</sup> <sup>1941</sup> <sup>1942</sup> <sup>1943</sup> <sup>1944</sup> <sup>1945</sup> <sup>1946</sup> <sup>1947</sup> <sup>1948</sup> <sup>1949</sup> <sup>1950</sup> <sup>1951</sup> <sup>1952</sup> <sup>1953</sup> <sup>1954</sup> <sup>1955</sup> <sup>1956</sup> <sup>1957</sup> <sup>1958</sup> <sup>1959</sup> <sup>1960</sup> <sup>1961</sup> <sup>1962</sup> <sup>1963</sup> <sup>1964</sup> <sup>1965</sup> <sup>1966</sup> <sup>1967</sup> <sup>1968</sup> <sup>1969</sup> <sup>1970</sup> <sup>1971</sup> <sup>1972</sup> <sup>1973</sup> <sup>1974</sup> <sup>1975</sup> <sup>1976</sup> <sup>1977</sup> <sup>1978</sup> <sup>1979</sup> <sup>1980</sup> <sup>1981</sup> <sup>1982</sup> <sup>1983</sup> <sup>1984</sup> <sup>1985</sup> <sup>1986</sup> <sup>1987</sup> <sup>1988</sup> <sup>1989</sup> <sup>1990</sup> <sup>1991</sup> <sup>1992</sup> <sup>1993</sup> <sup>1994</sup> <sup>1995</sup> <sup>1996</sup> <sup>1997</sup> <sup>1998</sup> <sup>1999</sup> <sup>2000</sup> <sup>2001</sup> <sup>2002</sup> <sup>2003</sup> <sup>2004</sup> <sup>2005</sup> <sup>2006</sup> <sup>2007</sup> <sup>2008</sup> <sup>2009</sup> <sup>2010</sup> <sup>2011</sup> <sup>2012</sup> <sup>2013</sup> <sup>2014</sup> <sup>2015</sup> <sup>2016</sup> <sup>2017</sup> <sup>2018</sup> <sup>2019</sup> <sup>2020</sup> <sup>2021</sup> <sup>2022</sup> <sup>2023</sup> <sup>2024</sup> <sup>2025</sup> <sup>2026</sup> <sup>2027</sup> <sup>2028</sup> <sup>2029</sup> <sup>2030</sup> <sup>2031</sup> <sup>2032</sup> <sup>2033</sup> <sup>2034</sup> <sup>2035</sup> <sup>2036</sup> <sup>2037</sup> <sup>2038</sup> <sup>2039</sup> <sup>2040</sup> <sup>2041</sup> <sup>2042</sup> <sup>2043</sup> <sup>2044</sup> <sup>2045</sup> <sup>2046</sup> <sup>2047</sup> <sup>2048</sup> <sup>2049</sup> <sup>2050</sup> <sup>2051</sup> <sup>2052</sup> <sup>2053</sup> <sup>2054</sup> <sup>2055</sup> <sup>2056</sup> <sup>2057</sup> <sup>2058</sup> <sup>2059</sup> <sup>2060</sup> <sup>2061</sup> <sup>2062</sup> <sup>2063</sup> <sup>2064</sup> <sup>2065</sup> <sup>2066</sup> <sup>2067</sup> <sup>2068</sup> <sup>2069</sup> <sup>2070</sup> <sup>2071</sup> <sup>2072</sup> <sup>2073</sup> <sup>2074</sup> <sup>2075</sup> <sup>2076</sup> <sup>2077</sup> <sup>2078</sup> <sup>2079</sup> <sup>2080</sup> <sup>2081</sup> <sup>2082</sup> <sup>2083</sup> <sup>2084</sup> <sup>2085</sup> <sup>2086</sup> <sup>2087</sup> <sup>2088</sup> <sup>2089</sup> <sup>2090</sup> <sup>2091</sup> <sup>2092</sup> <sup>2093</sup> <sup>2094</sup> <sup>2095</sup> <sup>2096</sup> <sup>2097</sup> <sup>2098</sup> <sup>2099</sup> <sup>2100</sup> <sup>2101</sup> <sup>2102</sup> <sup>2103</sup> <sup>2104</sup> <sup>2105</sup> <sup>2106</sup> <sup>2107</sup> <sup>2108</sup> <sup>2109</sup> <sup>2110</sup> <sup>2111</sup> <sup>2112</sup> <sup>2113</sup> <sup>2114</sup> <sup>2115</sup> <sup>2116</sup> <sup>2117</sup> <sup>2118</sup> <sup>2119</sup> <sup>2120</sup> <sup>2121</sup> <sup>2122</sup> <sup>2123</sup> <sup>2124</sup> <sup>2125</sup> <sup>2126</sup> <sup>2127</sup> <sup>2128</sup> <sup>2129</sup> <sup>2130</sup> <sup>2131</sup> <sup>2132</sup> <sup>2133</sup> <sup>2134</sup> <sup>2135</sup> <sup>2136</sup> <sup>2137</sup> <sup>2138</sup> <sup>2139</sup> <sup>2140</sup> <sup>2141</sup> <sup>2142</sup> <sup>2143</sup> <sup>2144</sup> <sup>2145</sup> <sup>2146</sup> <sup>2147</sup> <sup>2148</sup> <sup>2149</sup> <sup>2150</sup> <sup>2151</sup> <sup>2152</sup> <sup>2153</sup> <sup>2154</sup> <sup>2155</sup> <sup>2156</sup> <sup>2157</sup> <sup>2158</sup> <sup>2159</sup> <sup>2160</sup> <sup>2161</sup> <sup>2162</sup> <sup>2163</sup> <sup>2164</sup> <sup>2165</sup> <sup>2166</sup> <sup>2167</sup> <sup>2168</sup> <sup>2169</sup> <sup>2170</sup> <sup>2171</sup> <sup>2172</sup> <sup>2173</sup> <sup>2174</sup> <sup>2175</sup> <sup>2176</sup> <sup>2177</sup> <sup>2178</sup> <sup>2179</sup> <sup>2180</sup> <sup>2181</sup> <sup>2182</sup> <sup>2183</sup> <sup>2184</sup> <sup>2185</sup> <sup>2186</sup> <sup>2187</sup> <sup>2188</sup> <sup>2189</sup> <sup>2190</sup> <sup>2191</sup> <sup>2192</sup> <sup>2193</sup> <sup>2194</sup> <sup>2195</sup> <sup>2196</sup> <sup>2197</sup> <sup>2198</sup> <sup>2199</sup> <sup>2200</sup> <sup>2201</sup> <sup>2202</sup> <sup>2203</sup> <sup>2204</sup> <sup>2205</sup> <sup>2206</sup> <sup>2207</sup> <sup>2208</sup> <sup>2209</sup> <sup>2210</sup> <sup>2211</sup> <sup>2212</sup> <sup>2213</sup> <sup>2214</sup> <sup>2215</sup> <sup>2216</sup> <sup>2217</sup> <sup>2218</sup> <sup>2219</sup> <sup>2220</sup> <sup>2221</sup> <sup>2222</sup> <sup>2223</sup> <sup>2224</sup> <sup>2225</sup> <sup>2226</sup> <sup>2227</sup> <sup>2228</sup> <sup>2229</sup> <sup>2230</sup> <sup>2231</sup> <sup>2232</sup> <sup>2233</sup> <sup>2234</sup> <sup>2235</sup> <sup>2236</sup> <sup>2237</sup> <sup>2238</sup> <sup>2239</sup> <sup>2240</sup> <sup>2241</sup> <sup>2242</sup> <sup>2243</sup> <sup>2244</sup> <sup>2245</sup> <sup>2246</sup> <sup>2247</sup> <sup>2248</sup> <sup>2249</sup> <sup>2250</sup> <sup>2251</sup> <sup>2252</sup> <sup>2253</sup> <sup>2254</sup> <sup>2255</sup> <sup>2256</sup> <sup>2257</sup> <sup>2258</sup> <sup>2259</sup> <sup>2260</sup> <sup>2261</sup> <sup>2262</sup> <sup>2263</sup> <sup>2264</sup> <sup>2265</sup> <sup>2266</sup> <sup>2267</sup> <sup>2268</sup> <sup>2269</sup> <sup>2270</sup> <sup>2271</sup> <sup>2272</sup> <sup>2273</sup> <sup>2274</sup> <sup>2275</sup> <sup>2276</sup> <sup>2277</sup> <sup>2278</sup> <sup>2279</sup> <sup>2280</sup> <sup>2281</sup> <sup>2282</sup> <sup>2283</sup> <sup>2284</sup> <sup>2285</sup> <sup>2286</sup> <sup>2287</sup> <sup>2288</sup> <sup>2289</sup> <sup>2290</sup> <sup>2291</sup> <sup>2292</sup> <sup>2293</sup> <sup>2294</sup> <sup>2295</sup> <sup>2296</sup> <sup>2297</sup> <sup>2298</sup> <sup>2299</sup> <sup>2300</sup> <sup>2301</sup> <sup>2302</sup> <sup>2303</sup> <sup>2304</sup> <sup>2305</sup> <sup>2306</sup> <sup>2307</sup> <sup>2308</sup> <sup>2309</sup> <sup>2310</sup> <sup>2311</sup> <sup>2312</sup> <sup>2313</sup> <sup>2314</sup> <sup>2315</sup> <sup>2316</sup> <sup>2317</sup> <sup>2318</sup> <sup>2319</sup> <sup>2320</sup> <sup>2321</sup> <sup>2322</sup> <sup>2323</sup> <sup>2324</sup> <sup>2325</sup> <sup>2326</sup> <sup>2327</sup> <sup>2328</sup> <sup>2329</sup> <sup>2330</sup> <sup>2331</sup> <sup>2332</sup> <sup>2333</sup> <sup>2334</sup> <sup>2335</sup> <sup>2336</sup> <sup>2337</sup> <sup>2338</sup> <sup>2339</sup> <sup>2340</sup> <sup>2341</sup> <sup>2342</sup> <sup>2343</sup> <sup>2344</sup> <sup>2345</sup> <sup>2346</sup> <sup>2347</sup> <sup>2348</sup> <sup>2349</sup> <sup>2350</sup> <sup>2351</sup> <sup>2352</sup> <sup>2353</sup> <sup>2354</sup> <sup>2355</sup> <sup>2356</sup> <sup>2357</sup> <sup>2358</sup> <sup>2359</sup> <sup>2360</sup> <sup>2361</sup> <sup>2362</sup> <sup>2363</sup> <sup>2364</sup> <sup>2365</sup> <sup>2366</sup> <sup>2367</sup> <sup>2368</sup> <sup>2369</sup> <sup>2370</sup> <sup>2371</sup> <sup>2372</sup> <sup>2373</sup> <sup>2374</sup> <sup>2375</sup> <sup>2376</sup> <sup>2377</sup> <sup>2378</sup> <sup>2379</sup> <sup>2380</sup> <sup>2381</sup> <sup>2382</sup> <sup>2383</sup> <sup>2384</sup> <sup>2385</sup> <sup>2386</sup> <sup>2387</sup> <sup>2388</sup> <sup>2389</sup> <sup>2390</sup> <sup>2391</sup> <sup>2392</sup> <sup>2393</sup> <sup>2394</sup> <sup>2395</sup> <sup>2396</sup> <sup>2397</sup> <sup>2398</sup> <sup>2399</sup> <sup>2400</sup> <sup>2401</sup> <sup>2402</sup> <sup>2403</sup> <sup>2404</sup> <sup>2405</sup> <sup>2406</sup> <sup>2407</sup> <sup>2408</sup> <sup>2409</sup> <sup>2410</sup> <sup>2411</sup> <sup>2412</sup> <sup>2413</sup> <sup>2414</sup> <sup>2415</sup> <sup>2416</sup> <sup>2417</sup> <sup>2418</sup> <sup>2419</sup> <sup>2420</sup> <sup>2421</sup> <sup>2422</sup> <sup>2423</sup> <sup>2424</sup> <sup>2425</sup> <sup>2426</sup> <sup>2427</sup> <sup>2428</sup> <sup>2429</sup> <sup>2430</sup> <sup>2431</sup> <sup>2432</sup> <sup>2433</sup> <sup>2434</sup> <sup>2435</sup> <sup>2436</sup> <sup>2437</sup> <sup>2438</sup> <sup>2439</sup> <sup>2440</sup> <sup>2441</sup> <sup>2442</sup> <sup>2443</sup> <sup>2444</sup> <sup>2445</sup> <sup>2446</sup> <sup>2447</sup> <sup>2448</sup> <sup>2449</sup> <sup>2450</sup> <sup>2451</sup> <sup>2452</sup> <sup>2453</sup> <sup>2454</sup> <sup>2455</sup> <sup>2456</sup> <sup>2457</sup> <sup>2458</sup> <sup>2459</sup> <sup>2460</sup> <sup>2461</sup> <sup>2462</sup> <sup>2463</sup> <sup>2464</sup> <sup>2465</sup> <sup>2466</sup> <sup>2467</sup> <sup>2468</sup> <sup>2469</sup> <sup>2470</sup> <sup>2471</sup> <sup>2472</sup> <sup>2473</sup> <sup>2474</sup> <sup>2475</sup> <sup>2476</sup> <sup>2477</sup> <sup>2478</sup> <sup>2479</sup> <sup>2480</sup> <sup>2481</sup> <sup>2482</sup> <sup>2483</sup> <sup>2484</sup> <sup>2485</sup> <sup>2486</sup> <sup>2487</sup> <sup>2488</sup> <sup>2489</sup> <sup>2490</sup> <sup>2491</sup> <sup>2492</sup> <sup>2493</sup> <sup>2494</sup> <sup>2495</sup> <sup>2496</sup> <sup>2497</sup> <sup>2498</sup> <sup>2499</sup> <sup>2500</sup> <sup>2501</sup> <sup>2502</sup> <sup>2503</sup> <sup>2504</sup> <sup>2505</sup> <sup>2506</sup> <sup>2507</sup> <sup>2508</sup> <sup>2509</sup> <sup>2510</sup> <sup>2511</sup> <sup>2512</sup> <sup>2513</sup> <sup>2514</sup> <sup>2515</sup> <sup>2516</sup> <sup>2517</sup> <sup>2518</sup> <sup>2519</sup> <sup>2520</sup> <sup>2521</sup> <sup>2522</sup> <sup>2523</sup> <sup>2524</sup> <sup>2525</sup> <sup>2526</sup> <sup>2527</sup> <sup>2528</sup> <sup>2529</sup> <sup>2530</sup> <sup>2531</sup> <sup>2532</sup> <sup>2533</sup> <sup>2534</sup> <sup>2535</sup> <sup>2536</sup> <sup>2537</sup> <sup>2538</sup> <sup>2539</sup> <sup>2540</sup> <sup>2541</sup> <sup>2542</sup> <sup>2543</sup> <sup>2544</sup> <sup>2545</sup> <sup>2546</sup> <sup>2547</sup> <sup>2548</sup> <sup>2549</sup> <sup>2550</sup> <sup>2551</sup> <sup>2552</sup> <sup>2553</sup> <sup>2554</sup> <sup>2555</sup> <sup>2556</sup> <sup>2557</sup> <sup>2558</sup> <sup>2559</sup> <sup>2560</sup> <sup>2561</sup> <sup>2562</sup> <sup>2563</sup> <sup>2564</sup> <sup>2565</sup> <sup>2566</sup> <sup>2567</sup> <sup>2568</sup> <sup>2569</sup> <sup>2570</sup> <sup>2571</sup> <sup>2572</sup> <sup>2573</sup> <sup>2574</sup> <sup>2575</sup> <sup>2576</sup> <sup>2577</sup> <sup>2578</sup> <sup>2579</sup> <sup>2580</sup> <sup>2581</sup> <sup>2582</sup> <sup>2583</sup> <sup>2584</sup> <sup>2585</sup> <sup>2586</sup> <sup>2587</sup> <sup>2588</sup> <sup>2589</sup> <sup>2590</sup> <sup>2591</sup> <sup>2592</sup> <sup>2593</sup> <sup>2594</sup> <sup>2595</sup> <sup>2596</sup> <sup>2597</sup> <sup>2598</sup> <sup>2599</sup> <sup>2600</sup> <sup>2601</sup> <sup>2602</sup> <sup>2603</sup> <sup>2604</sup> <sup>2605</sup> <sup>2606</sup> <sup>2607</sup> <sup>2608</sup> <sup>2609</sup> <sup>2610</sup> <sup>2611</sup> <sup>2612</sup> <sup>2613</sup> <sup>2614</sup> <sup>2615</sup> <sup>2616</sup> <sup>2617</sup> <sup>2618</sup> <sup>2619</sup> <sup>2620</sup> <sup>2621</sup> <sup>2622</sup> <sup>2623</sup> <sup>2624</sup> <sup>2625</sup> <sup>2626</sup> <sup>2627</sup> <sup>2628</sup> <sup>2629</sup> <sup>2630</sup> <sup>2631</sup> <sup>2632</sup> <sup>2633</sup> <sup>2634</sup> <sup>2635</sup> <sup>2636</sup> <sup>2637</sup> <sup>2638</sup> <sup>2639</sup> <sup>2640</sup> <sup>2641</sup> <sup>2642</sup> <sup>2643</sup> <sup>2644</sup> <sup>2645</sup> <sup>2646</sup> <sup>2647</sup> <sup>2648</sup> <sup>2649</sup> <sup>2650</sup> <sup>2651</sup> <sup>2652</sup> <sup>2653</sup> <sup>2654</sup> <sup>2655</sup> <sup>2656</sup> <sup>2657</sup> <sup>2658</sup> <sup>2659</sup> <sup>2660</sup> <sup>2661</sup> <sup>2662</sup> <sup>2663</sup> <sup>2664</sup> <sup>2665</sup> <sup>2666</sup> <sup>2667</sup> <sup>2668</sup> <sup>2669</sup> <sup>2670</sup> <sup>2671</sup> <sup>2672</sup> <sup>2673</sup> <sup>2674</sup> <sup>2675</sup> <sup>2676</sup> <sup>2677</sup> <sup>2678</sup> <sup>2679</sup> <sup>2680</sup> <sup>2681</sup> <sup>2682</sup> <sup>2683</sup> <sup>2684</sup> <sup>2685</sup> <sup>2686</sup> <sup>2687</sup> <sup>2688</sup> <sup>2689</sup> <sup>2690</sup> <sup>2691</sup> <sup>2692</sup> <sup>2693</sup> <sup>2694</sup> <sup>2695</sup> <sup>2696</sup> <sup>2697</sup> <sup>2698</sup> <sup>2699</sup> <sup>2700</sup> <sup>2701</sup> <sup>2702</sup> <sup>2703</sup> <sup>2704</sup> <sup>2705</sup> <sup>2706</sup> <sup>2707</sup> <sup>2708</sup> <sup>2709</sup> <sup>2710</sup> <sup>2711</sup> <sup>2712</sup> <sup>2713</sup> <sup>2714</sup> <sup>2715</sup> <sup>2716</sup> <sup>2717</sup> <sup>2718</sup> <sup>2719</sup> <sup>2720</sup> <sup>2721</sup> <sup>2722</sup> <sup>2723</sup> <sup>2724</sup> <sup>2725</sup> <sup>2726</sup> <sup>2727</sup> <sup>2728</sup> <sup>2729</sup> <sup>2730</sup> <sup>2731</sup> <sup>2732</sup> <sup>2733</sup> <sup>2734</sup> <sup>2735</sup> <sup>2736</sup> <sup>2737</sup> <sup>2738</sup> <sup>2739</sup> <sup>2740</sup> <sup>2741</sup> <sup>2742</sup> <sup>2743</sup> <sup>2744</sup> <sup>2745</sup> <sup>2746</sup> <sup>2747</sup> <sup>2748</sup> <sup>2749</sup> <sup>2750</sup> <sup>2751</sup> <sup>2752</sup> <sup>2753</sup> <sup>2754</sup> <sup>2755</sup> <sup>2756</sup> <sup>2757</sup> <sup>2758</sup> <sup>2759</sup> <sup>2760</sup> <sup>2761</sup> <sup>2762</sup> <sup>2763</sup> <sup>2764</sup> <sup>2765</sup> <sup>2766</sup> <sup>2767</sup> <sup>2768</sup> <sup>2769</sup> <sup>2770</sup> <sup>2771</sup> <sup>2772</sup> <sup>2773</sup> <sup>2774</sup> <sup>2775</sup> <sup>2776</sup> <sup>2777</sup> <sup>2778</sup> <sup>2779</sup> <sup>2780</sup> <sup>2781</sup> <sup>2782</sup> <sup>2783</sup> <sup>2784</sup> <sup>2785</sup> <sup>2786</sup> <sup>2787</sup> <sup>2788</sup> <sup>2789</sup> <sup>2790</sup> <sup>2791</sup> <sup>2792</sup> <sup>2793</sup> <sup>2794</sup> <sup>2795</sup> <sup>2796</sup> <sup>2797</sup> <sup>2798</sup> <sup>2799</sup> <sup>2800</sup> <sup>2801</sup> <sup>2802</sup> <sup>2803</sup> <sup>2804</sup> <sup>2805</sup> <sup>2806</sup> <sup>2807</sup> <sup>2808</sup> <sup>2809</sup> <sup>2810</sup> <sup>2811</sup> <sup>2812</sup> <sup>2813</sup> <sup>2814</sup> <sup>2815</sup> <sup>2816</sup> <sup>2817</sup> <sup>2818</sup> <sup>2819</sup> <sup>2820</sup> <sup>2821</sup> <sup>2822</sup> <sup>2823</sup> <sup>2824</sup> <sup>2825</sup> <sup>2826</sup> <sup>2827</sup> <sup>2828</sup> <sup>2829</sup> <sup>2830</sup> <sup>2831</sup> <sup>2832</sup> <sup>2833</sup> <sup>2834</sup> <sup>2835</sup> <sup>2836</sup> <sup>2837</sup> <sup>2838</sup> <sup>2839</sup> <sup>2840</sup> <sup>2841</sup> <sup>2842</sup> <sup>2843</sup> <sup>2844</sup> <sup>2845</sup> <sup>2846</sup> <sup>2847</sup> <sup>2848</sup> <sup>2849</sup> <sup>2850</sup> <sup>2851</sup> <sup>2852</sup> <sup>2853</sup> <sup>2854</sup> <sup>2855</sup> <sup>2856</sup> <sup>2857</sup> <sup>2858</sup> <sup>2859</sup> <sup>2860</sup> <sup>2861</sup> <sup>2862</sup> <sup>2863</sup> <sup>2864</sup> <sup>2865</sup> <sup>2866</sup> <sup>2867</sup> <sup>2868</sup> <sup>2869</sup> <sup>2870</sup> <sup>2871</sup> <sup>2872</sup> <sup>2873</sup> <sup>2874</sup> <sup>2875</sup> <sup>2876</sup> <sup>2877</sup> <sup>2878</sup> <sup>2879</sup> <sup>2880</sup> <sup>2881</sup> <sup>2882</sup> <sup>2883</sup> <sup>2884</sup> <sup>2885</sup> <sup>2886</sup> <sup>2887</sup> <sup>2888</sup> <sup>2889</sup> <sup>2890</sup> <sup>2891</sup> <sup>2892</sup> <sup>2893</sup> <sup>2894</sup> <sup>2895</sup> <sup>2896</sup> <sup>2897</sup> <sup>2898</sup> <sup>2899</sup> <sup>2900</sup> <sup>2901</sup> <sup>2902</sup> <sup>2903</sup> <sup>2904</sup> <sup>2905</sup> <sup>2906</sup> <sup>2907</sup> <sup>2908</sup> <sup>2909</sup> <sup>2910</sup> <sup>2911</sup> <sup>2912</sup> <sup>2913</sup> <sup>2914</sup> <sup>2915</sup> <sup>2916</sup> <sup>2917</sup> <sup>2918</sup> <sup>2919</sup> <sup>2920</sup> <sup>2921</sup> <sup>2922</sup> <sup>2923</sup> <sup>2924</sup> <sup>2925</sup> <sup>2926</sup> <sup>2927</sup> <sup>2928</sup> <sup>2929</sup> <sup>2930</sup> <sup>2931</sup> <sup>2932</sup> <sup>2933</sup> <sup>2934</sup> <sup>2935</sup> <sup>2936</sup> <sup>2937</sup> <sup>2938</sup> <sup>2939</sup> <sup>2940</sup> <sup>2941</sup> <sup>2942</sup> <sup>2943</sup> <sup>2944</sup> <sup>2945</sup> <sup>2946</sup> <sup>2947</sup> <sup>2948</sup> <sup>2949</sup> <sup>2950</sup> <sup>2951</sup> <sup>2952</sup> <sup>2953</sup> <sup>2954</sup> <sup>2955</sup> <sup>2956</sup> <sup>2957</sup> <sup>2958</sup> <sup>2959</sup> <sup>2960</sup> <sup>2961</sup> <sup>2962</sup> <sup>2963</sup> <sup>2964</sup> <sup>2965</sup> <sup>2966</sup> <sup>2967</sup> <sup>2968</sup> <sup>2969</sup> <sup>2970</sup> <sup>2971</sup> <sup>2972</sup> <sup>2973</sup> <sup>2974</sup> <sup>2975</sup> <sup>2976</sup> <sup>2977</sup> <sup>2978</sup> <sup>2979</sup> <sup>2980</sup> <sup>2981</sup> <sup>2982</sup> <sup>2983</sup> <sup>2984</sup> <sup>2985</sup> <sup>2986</sup> <sup>2987</sup> <sup>2988</sup> <sup>2989</sup> <sup>2990</sup> <sup>2991</sup> <sup>2992</sup> <sup>2993</sup> <sup>2994</sup> <sup>2995</sup> <sup>2996</sup> <sup>2997</sup> <sup>2998</sup> <sup>2999</sup> <sup>3000</sup> <sup>3001</sup> <sup>3002</sup> <sup>3003</sup> <sup>3004</sup> <sup>3005</sup> <sup>3006</sup> <sup>3007</sup> <sup>3008</sup> <sup>3009</sup> <sup>3010</sup> <sup>3011</sup> <sup>3012</sup> <sup>3013</sup> <sup>3014</sup> <sup>3015</sup> <sup>3016</sup> <sup>3017</sup> <sup>3018</sup> <sup>3019</sup> <sup>3020</sup> <sup>3021</sup> <sup>3022</sup> <sup>3023</sup> <sup>3024</sup> <sup>3025</sup> <sup>3026</sup> <sup>3027</sup> <sup>3028</sup> <sup>3029</sup> <sup>3030</sup> <sup>3031</sup> <sup>3032</sup> <sup>3033</sup> <sup>3034</sup> <sup>3035</sup> <sup>3036</sup> <sup>3037</sup> <





...for them, as gold and silver  
...can there be necessarily any thing de-  
fectory to the truth that its prints should be  
ready always to give satisfaction to every man  
that ascribe to it as a source of truth, and in their  
especially if it be done with modesty and economy  
and by such as are seeking to sanctify the Lord God  
in their hearts.

Furthermore, we shall readily admit that of the com-  
pilers more actuated by virtuous motives and more  
thoroughly qualified for their work, that work will  
have inspection, if on the other hand useful appears  
that they were not thus qualified we admit the  
necessity of inspection: so that in either case the  
truth will not suffer.

The first difficulty of moment that the compilers  
mentioned was in the fact that the writings they  
were about to examine were ~~ancient~~ <sup>not the</sup> ~~ancient~~ <sup>ancient</sup> ~~antagropes~~ <sup>antagropes</sup>. The visible  
hand writings of the Evangelists and ~~other~~ <sup>other</sup> ~~antagropes~~ <sup>antagropes</sup>  
founder, ~~but~~ <sup>but</sup> that those latter documents had long  
before perished and that, what ~~was~~ <sup>was</sup> ~~written~~ <sup>written</sup> long before  
them were that of faithful copies of copies of the  
extant originals. It was not then to inquire why  
documents of such high value should have been  
abandoned such a distance. Their business was  
thankfully to accept of such evidence as remained  
and make an honorable and judicious selection  
of those that appeared genuine, and with them  
to compile a volume which should become the  
careful part of the B.D. Testament.

To determine which of the manuscripts should  
take the precedence of the others on account of superior  
antiquity was another question that could not be  
settled in a moment. As it was observed that those MSS.  
that bore other marks of great antiquity, lacked in

important witness - the date. Remarkable features,  
but common to all the MSS. that bore other evidence  
of great antiquity. Among these evidences were  
reckoned the nature and condition of the materials,  
the form of the letters &c. Some estimate the most ancient  
were a vellum and of these those that the thin and purple  
has the preference were considered the very oldest; they were  
regarded as the productions of the 4<sup>th</sup> or 5<sup>th</sup> centuries. All new  
scripts on paper are of a much later date; those on cotton  
paper being posterior to the ninth century, and those on linen  
subsequent to the 12<sup>th</sup> century; and of the paper being ordi-  
nary quality Watson pronounced them to have been written  
in Italy, in the fifteenth and sixteenth centuries. (Horn)

...the same copies without parts  
...without sleep



By letters

Do not deceive yourselves - God cannot be defrauded. Every man shall reap as he has sown. The man who sows seed for his own flesh, shall <sup>reap</sup> ~~therefore~~ <sup>also</sup> harvest ~~damned to perdition~~; but he who sows for the Spirit, shall from the Spirit <sup>reap</sup> the harvest of life eternal. But <sup>let</sup> us continue in well-doing, and not be weary; for in due season we shall reap, if we faint not. Therefore as we have opportunity, let us do good to all men, <sup>but</sup> especially to our brethren in the household of Faith." (Galatians 6: 7, 8, 9, 10.)

Probably you have heard the above quotation from Paul's Epistle to the Galatians read many times and enforced by some of the general ministers of the Gospel in their sermons. Let us be willing to believe that they

in their laborious work endeavored to follow the above exhortation of the apostle; let us also hope that those ministers will be enabled to reap in due season.

We may reverently believe that God has mercy to the human race has done his part in sending his Son into the world; Jesus the Christ, in love for the human race has done his part by coming in accordance with the Father's will to save sinners; and, let us hope that the ministers have endeavored to do their part; but there remains the people - the heathens of those countries have done their part in endeavoring to sustain the ministers? Not merely by furnishing food for their leaders, but also in co-operating with them in their evangelizing work.

It is reasonable to suppose that the heathens of the world preached have been warned by those exhortations and that some of them have been constrained to say, secretly or vocally - Oh, that I could do something for Jesus! Oh, that I were a missionary laboring among the poor heathen heathens - beseeching them to turn from those dumb idols, and believe in the Gospel of Jesus Christ, and worship the only true God! Oh, if I were a missionary in India, or in Africa, how I would consecrate myself day by day, to that heavenly work!

These aspirations are required as the legitimate fruit of consecration, and are required in being able to witness them in others or feel them in ourselves. And now while those Christians desire as



as a means for the purpose of curing, I don't know but it is a very common use in the east of Europe & in all the countries of the East. You have probably heard of the Turkish pipe, a certain smoke, the undertone of which is a lady's nose, well, I have heard that an old lady once was so bitten by smoke, her friends apprehended the worst consequences would follow, they thought she was poisoned, and that it would be the means of her death, but the poor lady herself manifested no such anxiety, she knew that her nose was perfectly against poison, she felt at ease, she was an old sufferer, the smoke, they say, had the worst of the bargain, he took sick and died, & we search for the truth of this although I had before a very old snuff taker himself.

It is related of Sir Walter Raleigh who has the credit from some, of introducing the practice of smoking into England that he one day sent his servant after a petticoat waistcoat and he was gone Sir Walter lit his pipe, whether his servant returned he found his master in the act of smoking which was such an extraordinary sight that he judged his master was on fire and without any ceremony emptied the pipe of water on Sir Walter.

The practice of smoking shortly after the Spaniards became very general & tobacco obtained a very high price, a great many persons, some for luxury and some health, being wont

to draw in the strong smelling smoke into instead of a reader, being a more potent take, and there to puff it forth again through their nostrils, so that tobacco has almost become a necessary common in those days of Queen Elizabeth, the splendid cigar smokers of the present day are doubtless children of the same family.

At a time, however, the practice of smoking met with strenuous opposition in high places in different parts of Europe. Its principal opponents were the priests, the physicians and the sovereign princes: by the former it was declared sinful and in 1600 Pope Urban VIII published a Bull excommunicating all persons taking snuff when in church. This Bull was renewed 1698 by Pope Innocent. A few years after wards the Sultan of Turkey made smoking a capital offence. For a long time it was forbidden in Russia under the penalty of having the nose cut off. In some parts of Switzerland they put the prohibitions of smoking in the lists of their commandments. And King James 1<sup>st</sup> called by some the modern Solomon did not think the practice beneath his notice to rebuke it. In 1603 he published his famous Counterblast to tobacco, in which he says "It is a custom loathsome to the eye, hateful to the nose, harmful to the brain, dangerous to the lungs, and in the black stinking flame thereof resembling the horrible Stygian smoke of the pit that is bottomless."



[illegible]

There are probably many an old smoker, a chemist that would be right glad if they were entirely quit of the habit, but fancy they don't know how to stop that about. They don't like Frank Square of thinking that would not be quite wholesome. I wish and wish I happened to an old gentleman that loved his pipes -

Understand that Non-Resistants go to the battle  
for their country.

None too we condemn the slave trade because among other reasons it leads to the unnumbered millions of human life, the lives of others too who know nothing of the relative status which the different systems of governments or morals ~~have upon his operations~~ expanded or agitated by the pro-slavery and the anti-slavery world. The captured African feels a deep physical interest in the preservation of his life & the regaining of his liberty and all the lights which nature has permitted to shine upon his mind leads him by a short course to condemn the cause of his capture and our statement should be by the intervention of another person perceive that his life was preserved & his liberty restored to him he would by an equally short course applaud the cause of his <sup>physical</sup> redemption.

"Kewer slaaf" we condemn slave holding, because  
~~the~~ among other results to which it leads is the  
sacrifice of human life the lives too of many  
poor <sup>human</sup> beings of the ~~Latin~~ <sup>Latin</sup> American claim, while  
old or new or original have upon his question  
the ~~liberated~~ <sup>liberated</sup> Africans in the West Indies

almost worships those that have been instrumental in procuring his release from captivity. ~~What~~ <sup>How</sup> poor ~~England~~ <sup>England</sup> the brother in America is cherishing in his become the most deadly hatred against his oppressors.

[Can we say then that no good has resulted from the introduction of the Trinity union of the land between the oppressors & the slaves?

I understand also that many resistant opinion that is unlawful for a Christian to use any kind of physical force in resisting the evil intention of an man not even taking the life of the person ~~resistant~~ <sup>resistant</sup> was in danger of being sacrificed - Now I wish to inquire what would have been the ratio of a non-resistance in the following case - We read in the Bible that "He that smiteth a slave and sets him at liberty is as accounted free" We read also that a certain <sup>man</sup> who was pouring from Jerusalem to Jericho fell among thorns & they stripped him & wounded him & left him half dead, afterwards a Pariah and a Levite passed that way & when they found him lying in his blood, they knew that he needed physical assistance & they knew also that they had the power in themselves to render that assistance, but they, from some failing in their bosoms which predominated over the feeling of humanity for their injured brother whose life was fast ebbing, they passed by on the other side. Now let me ask, did these Christ oppressors or disapprover of the conduct of these men? Did he oppressors in them of such a regard to glorious or permissible if you please as obviously must be accepted that noble, gracious incomparable than shalt love the neighbor as thyself?

I repeat here that we all agree that this Christ identifies not standing their very high standing in the David's clerk

Some Christian readers of Holy Scriptures have been induced, unable to give a clear and satisfactory answer to every man that asketh a reason for the fact that it is in "their" minds and consciences; they have met a similar difficulty which called on to explain why we possess it, although the same apostle assures us "that no pretence of knowledge is of any private advantage, seeing also that their conscience is continually shaming us, that the light that enlighteneth the eyes of the heart is no partial witness, neither shadow to turning"; and when their attention has been directed to the 16 and 17 v. 35 ch. of Joshua, they have not always been free from some misapprehensions. Many attempts, nevertheless, have been made, by men of learning and piety, to attempt to do it, in many cases where their conclusions have tended to conjure our faith in one attribute of God, it has been at the expense of another. We may see this illustrated in the Greek's commentary on the book of Joshua in the review in the July No. of the Edinburgh Review of that commentary which have attracted the attention brought out a communication from L. Fox in the London Standard of 2nd Feb 1856. "The word 'Heap' says L. F. is a questionable rendering of 'Red' (T) which seems to be derived from the verb, 'to remove'. 'Red' is also applied to the dimension of the Red Sea, after the strong east wind had blown it all night." The Heb. lexicons that are within my reach appear to sustain L. F. in his views; thus "Red" is rendered wander Ps 87; "How tellst my wanderings" Ps 88. "Red" is the Anglicized Heb. word = the land of Edom. (Rush on Gen 16)

Of the Heb. word translated "dry ground" - Gesenius says "it seems to denote merely the absence or failure of water, and thus from ibcon to be fully dry." (Heb. Lex. 1st ed. 1855 - 2nd ed. 1860 - Jan 1. 17)

Is. 11:15 And the Lord shall utterly  
destroy the tongue of the Egyptian Sea.

The construction of the Suez canal lately effected by the French engineers M. De Lesseps leads our attention to that prophecy of Isaiah, as, in the minds of some Bible-readers, the canal occupies nearly the same ground as the dry river of the ancient of that prophecy.

The Hebrews applied the word tongue to anything that resembled a tongue: to a bar of gold (Job 7:24, 25) to a flame of fire (Is. 33:26) the marginal is the old form reading the tongue of fire (comp. Jer. 2:3).

By consulting a map of the most ancient geography we find the Red Sea is represented as terminating in a bay or tongue pointing N. toward the Mediterranean Sea.

And that <sup>ancient</sup> tongue of the Egyptian  
or Red Sea the Ischia. It is  
believed, passed when, under Moses,  
they escaped from the land of Egypt.  
Many attempts have been made  
by well-disposed & able readers  
to find the exact spot on the pre-  
sent northern termination  
of that sea, but none have  
succeeded to the satisfaction of  
well-informed readers.

One great difficulty in it with  
is the distance from what is  
considered the site of the ancient  
Ramesse to the nearest  
point of that Red Sea, as it is  
at the present time. The  
number of the Israelites at the  
time of the Exodus is computed  
to be <sup>more</sup> than two millions—  
among these there must have  
many women, children and  
aged men; and no cars

hardly suppose that those men  
able to travel on foot in three  
days the ground passed over  
under their circumstances ten  
miles for each day's journey  
would be all one cause of effort of  
them: but the site of Ramesse  
is much more than thirty  
miles in a direct line from  
that Red Sea, and the deflection  
from that line must have  
added to the distance. Now  
what objection goes from this  
difficulty is the discovered  
fact that since the common  
mist of ages, a change  
has taken place in the geologi-  
cal features of that part of Egypt:  
there has been an upheaving  
of the land between the Red  
Sea and the Mediterranean;  
there was observed before the  
Buss canal was commenced



that these were  
on foot in these  
circumstances. The  
days journey  
a cause of great  
waste of time  
a than thirty  
disincline from  
in the direction  
we must have  
distances. Now  
from this  
discovered  
the common  
over a change  
in the geology  
that part of Egypt  
an upheaving  
between the Red  
Mediterranean;  
and before the  
was commenced

Mailed N. C. H. 1902  
and the excavation has con-  
firmed the correctness of the  
observations. The several  
fossils on the canal show  
that from the point where  
the fresh water canal from  
the eastern branch of the Nile  
intersects the sea canal there  
is a fall of about twenty feet  
vertically and partly by  
Accepting this geological fact  
we have evidence of the fulfill-  
ment of the prophecy of Isaiah  
also that at one time probably  
in the time of Moses, a tongue  
of land of the Red Sea extended  
twenty forty miles further west  
and bringing its northern ter-  
mination within three days  
journey of the Israelites. The latter  
states that he found a part of the main  
time could be regarded as the main  
of the main tongue of the Egyptian Sea.

mailed H.C.W. 1900 2  
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 boats on the canal show  
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 the eastern branch of the Nile  
 enters the sea canal, there  
 is a fall of about twenty feet  
 northward and southward.  
 Accepting this geological fact  
 we have evidence of the fulfill-  
 ment of the prophecy of Isaiah,  
 also that sometime probably  
 in the time of Moses, a tongue  
 of bay or thicket had extended  
 forty miles further west  
 and bringing its northern ter-  
 mination within three days  
 journey of Moses. The writer  
 notes that he has found a spot where  
 the canal being regarded as the mouth  
 of the great tongue of the Egyptian.

On the Figure and Language of Scripture  
 Pay proper attention to the language of Scripture  
 in many cases the distinction  
 is literal and that that is figurative, and we may  
 form some idea of the error we would be led into  
 by losing sight of that distinction. We readily re-  
 cognize the figurative nature of the language of Jesus  
 when speaking of the road he says go ye and tell  
 that good: we do not suppose that any one of com-  
 mon sense would understand Jesus as saying that  
 He had been transformed into a four legged ani-  
 mal - a suitable fox. We place a similar value  
 on the language addressed to Jerimiah "I have made  
 thee a fenced city, and a tower, and a broken wall  
 against the whole land"; also of the expressions used  
 by Samuel "the rock of Israel shake to me. With-  
 out hesitation we recognize the confusion im-  
 posed on us if we insisted on the literal signifi-  
 cation of the language and its proper use."

Under a still more serious obligation do we  
 put ourselves to observe that distinction when we  
 read the names or appellations applied to their names  
 being himself: as when the Psalmist says "Kiss the  
 Son of David my rock"; "Thou art my rock and my  
 fortress." Other appellations appear to require expla-  
 nation; thus, Hosea writes "And it shall be so that day,  
 saith the Lord, that thou shalt call me Ishi and shall  
 call me no longer Baali." In our version of the Bible  
 these Hebrew words are not translated. Ishi signifies  
 my man, my husband; a title of love and affection; Baali  
 my master, a title exciting fear and apprehension.  
 Gen. 22:14; Ps. 138:6; Hos. 2:16;

the life of Christ is an eminent illustration of the new dispensation. The fear of the Lord was only the beginning of wisdom, but the knowledge of the love of God perfected that wisdom.

Occasionally we meet with an expression that is evidently an unusual one. <sup>we find</sup> we find none other for ascribing the uncommon importance to the ascription of the common sense; and when we turn our attention to and endeavor to understand what is said of the nature of the Divine Being - we ascribe the teaching of the <sup>scriptures</sup> that "God is a Spirit" in preference to all other descriptions of Him; <sup>we also</sup> find a prophet speaking of the hands of God <sup>as in</sup> Isa. 54:16 when Moses records the <sup>words</sup> language of Jehovah "I will stretch out my hand and smite Egypt," we do not suppose that God became off his spiritual nature and assumed a human form and personality.

The idolatrous inhabitants of Canaan and Egypt had gross ideas of the gods they worshipped - and in nature and varied in form and number. It was to correct these erroneous sentiments that Moses was commissioned to instruct the people in a wisely different theology, and it is remarkable that where Moses writes "I am the Lord thy God" he uses the singular; <sup>could he</sup> when he says "Shall there be any other Gods besides me" he uses the plural Elohim. <sup>David, in the first verse of</sup> <sup>Psalm</sup> <sup>113</sup> he uses the plural Elohim, but when he receives <sup>his</sup> commission to speak to the children of Israel the language is "I am that I am" - I am hath sent me unto you - most emphatically God speaks of himself in the singular number. The singular pronouns occur in Gen. 22:28, "I have given you my son."

Gen. 28:22, "I will make"; 3:15 "I will put"; 16 "I will multiply"; 3:14 "I commanded"; <sup>Ex. 3:15</sup> "The Lord is his name"; and in the lamentations of Jer. 2:27 "Eli Eli lama sabachthani" Eli is singular as in Ps. 1:1 where the same words occur.

The word person is doubt upon by some commentators as though it had the signification we attach to it when we speak of a human being, and Paul is cited as though he would be equivalent in that sense, but when we consider that Paul uses that <sup>word</sup> hypostasis only four times, the only N. S. writer that does use it, it is three times translated confidence, once substance and once person; while the <sup>word</sup> prosopon occurs 76, found in 18 books of the N. S. employed by Paul 25 times, translated person, countenance, face <sup>each</sup>, <sup>about</sup> the same number of times. <sup>These words</sup> <sup>have</sup> <sup>much</sup> <sup>more</sup> <sup>resemblance</sup> <sup>to</sup> <sup>our</sup> <sup>person</sup> <sup>than</sup> <sup>hypostasis</sup>. in the midst of us find a sense that conflicts with the teaching of our Lord John 17:3 or of Paul when he says "There is one body and one spirit & one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all and in you all." Eph. 4:6

When we remember how the primitive Christians in and around Ephesus had been exposed to the Alexandrian doctrine, and how that doctrine conflicted with the one expressed in the first commandment we perceive the appropriateness of Paul's exhortations above mentioned; the theologians of Alexandria were not willing to







Interpretation of Scripture.  
 A Baptist school master the cooperation of a layman who  
 is able and willing to explain certain passages so that the  
 scholars can comprehend the instructions inherent  
 in them. Some of the teaching both of the text and  
 in connection with figurative language - allegory, par-  
 ables and other forms of figures were employed.  
 Our people however judge me.

scarcely their portion  
 the war, so that it is difficult to find a middle ground between  
 have endeavored to find a middle ground between  
 one hand and Unitarianism and the other  
 more advanced Unitarianism on the  
 their Unitarianism of John and Paul, neither  
 common sense, but not necessarily  
 form of doctrine that is held with the fact  
 that inspired writers were in reference to  
 of the S. C. show how Unitarianism  
 from: a close examination of the text  
 by John, John Gospel, Epistles and Acts  
 foundation, and other church, and later with  
 possible, then prove that in his practice  
 doctrine calls for a wider, from which we  
 speaking from official documents, think  
 these matters, originating in the Unitarian  
 these men, or as referring to

There is a light in the non-pagan world  
 their light in the  
 Republic.

My dear friend W. H. Emerson.  
 As I read the Review I understand  
 it has wisely set its face opposed to that kind  
 of discussion which pretends to be reasonable  
 I can't honestly, but I am not <sup>any more</sup> willing to believe  
 it is wholly opposed to discussion because  
 it may, possibly, run into such a degree  
 show that it is opposed to the use of <sup>words</sup> and  
 because <sup>words</sup> have been so much abused.  
 The Pope with all his power has hardly  
 established the dogma of infallibility, and yet  
 much less can he put down discussion.  
 After more than forty years of monarchical  
 in the Society of Friends I am convinced  
 that nothing has tended more to <sup>hinder</sup> its growth  
 its growth than the resolutions come to  
 by influential members to prevent upon  
 discussion as though it were impos-  
 sible to distinguish it from any error or  
 wrong. But now we see that a reac-  
 tion is taking place in the minds of our  
 members. The Quaker <sup>in the East</sup> East of Bengal  
 under the restrictions of the past, had  
 hardly an existence, but now, allied  
 with greater freedom of discussion, it  
 is becoming established amongst us  
 and regarded by many mainly attached  
 to the Society as an important and indispen-  
 sable good. The Unitarianism of other  
 religious influences - Unitarianism and  
 under the divine blessing giving a new  
 life to our branch of the Church of Christ.

Yemen where we will through the 22 vols  
of British Review, of the volumes & other  
periodicals published by Friends where  
do we find the account of the daring  
of any of our members that disparages  
his interest the Report of the Conference  
of Teachers and delegates of Friend's  
Day Schools lately held in Philadelphia as  
we find it in the several late numbers of  
the Review? In that "conference" Friends  
met and conferred and discussed, in a  
temperate and orderly manner, the several  
subjects brought under its notice (the writer  
had not the honor of attending it) and the Report  
marks a "new era" in our history.

Now I am willing to confess I am somewhat anxious  
in the teaching of the Lord Jesus only his  
apostles that prohibited singing psalms  
and hymns or spiritual songs in a devout  
manner. if any reader of the Bible, before  
attaching a mere but spiritual significance  
to those passages, he has an undoubted  
right to do so: but it seems a bold assertion  
to claim that "Friends' principles forbid  
the members of their society from singing  
a hymn". But it is believed that the senti-  
ment is gaining ground amongst us  
that "Friends' Principles, being Christian  
principles, do not forbid vocal singing  
of a hymn any more than it forbids the  
vocal expression of a prayer, provided that  
neither of these is performed in a formal  
and bliss manner

W. S. Hallinsaid. D. L.

1 Nov. 1870

The religious meetings of Dr. Smith in Toronto  
and the numerous meetings held with much interest  
of the accounts published in the Review of the  
progress of religious meetings in other parts of  
the country, other readers it is supposed are  
willing to know from time to time something of  
our doings in this northern clime.

They had been prepared to expect themselves  
in connection with the education to which  
these had been subject for whom they were  
laboring. The rich man had been educated  
in the belief that a polished marble statue  
which his manum had been spent  
to his comfort - the poor man had been  
educated in the belief that the easiest  
way in which he could procure the necessities  
of life and his comfort was by spending  
his time in polishing the marble for the  
rich man's use. The rich man had been  
educated wrong, inasmuch as he had been  
taught to attach a wrong so high a value on  
the marble, & the poor man had been educated  
wrong, inasmuch as he had been taught to put  
too little value on his labor - he had been  
taught the whole of his labor to supply the  
necessities of the body, leaving him no time to  
devote to the cultivation of the mind - wrong  
because nature tells us in language so  
plain and unambiguous that labor is a  
law, a command, it is not only essential  
for the procuring the means of subsistence  
but also essential to the preservation  
of physical health and intellectual  
enjoyment, it matters not whether  
we have man in the earliest & most simple  
conditions, with few wants and in possession  
of all the privileges which the providence  
wrote upon him: or in the latest and most  
complicated condition with his varied and multi-  
plied wants and the various and multiplicitous  
means at his disposal for administering to those  
wants, still labor, corporeal labor is imperiously  
demanded, in the same uncompromising condition  
that of ~~these~~ entirely, with the human element  
and ~~the~~ <sup>the</sup> ~~same~~ <sup>same</sup> ~~being~~ <sup>being</sup> ~~that~~ <sup>that</sup> ~~has~~ <sup>has</sup> ~~made~~ <sup>made</sup> ~~labor~~ <sup>labor</sup> ~~essential~~ <sup>essential</sup> ~~to~~ <sup>to</sup> ~~man~~ <sup>man</sup>



nature has made it also in a measure  
whimsical & practices it & in old cases heard  
certain amount of humanness: here then the  
reasoning faculties of the mind are called into action  
to determine how much labor & how that can  
can be distributed with the best effect among  
the different portions of the human family - this  
problem is now before the great school.

There is the article of glass - we are all familiar with  
it its discovery viewed in this way - a specimen  
man had made of use on the sea beach, after  
the fire had gone out they observed something  
among the ashes of a shining & some times  
transparent appearance - it proved to be a piece of water  
glass in its protuberant form like this  
similar experiments were repeated, and the result  
was the discovery of the method of making the bottle  
which now contains so large a quantity of water.  
The knowledge of the fact that sand mixed with  
a portion of pearl ash & the mixture submitted  
to a certain degree of heat rendered it fusible  
had caused to wait himself of this effect of nature  
and to appropriate the water to his own comfort.  
The probability is that the fishermen who made  
the discovery were ignorant of those relation  
ships which have been invented to represent  
thought, of course began the common belief  
of the fishermen still they were able to observe  
nature the workings of nature and probably  
the observation without the aid of a classical  
education - they were students in the school  
taught by nature herself & nature used language  
which was understood by her students.

It might say the same of the shepherd who  
found on the whole an excellent formation, the  
greatness of this and other countries is  
dependent of the knowledge of the single facts  
that grow when buried in the earth under  
certain circumstances - sprouts - obtained from the

fact, or believing it to be true have endeavored to  
warrant the consideration of it & some more con-  
venient season - a season that has since arrived  
to them, how is it that after all the light that  
both human & divine that has been shed  
upon the doctrine, ~~that truth~~ <sup>that truth</sup> ~~propagated~~  
<sup>acknowledged</sup>, that so large a portion of those  
who professedly acknowledge its truth, should  
carry themselves in their intercourse with  
the world's eyes - even with their acknowledged  
brethren as though they were either strangers  
to this doctrine, or worse; that they would  
not conform themselves to the narrow path  
that is prescribed to those who truly accept  
it and implicitly see its requirements?

Is it not the fearful truth, that Christians  
as becomes like the children of men in David's  
time when he says, "I have looked down from  
heaven upon the children of men to see, if there  
were any that would understand and seek after  
God, but they are all gone aside, they <sup>all</sup> ~~all~~  
there becomes filthy, there is none that doeth good  
no not one" If that be really the case, that we  
have gone aside of the true path, how is it not be-  
hove in our most especial manner to labor  
to regain this true path, not the path that leads  
to the advantages of setting our peculiar  
preference, but the path of strict conformity to a  
rigid religious life & conversation.

The author of our constitution has made ample  
provision for us, so that we should have no  
reasonable cause for doubting his will -  
he has made the material world and the human  
mind in strict conformity with each other, and  
he has made the eternal world and the material, so  
in conformity with each other also. He has said  
in language which all can understand - <sup>My</sup> ~~My~~ <sup>My</sup> ~~My~~  
and thus the happy result. My law, and I have written  
this is the language of nature, this this language

















of me do not find the word "war" in the old Testament stand-  
ing as receiving Divine reprobation we can find many  
like the following that unquestionably condemn the  
element of war: - what would war be without  
the element of violence? The earth also was corrupt  
before God; and the earth was filled with violence, &  
the earth is filled with violence through them: and  
behold I will destroy them from the earth (Gen. 6, 11, 12)  
and of me take away from the army the influential by their  
violence may be done and the spirit in man that prompts  
to violent deeds, in appropriate circumstances,  
would be comparatively harmless. If the apologists  
for war will reduce it to such an innocent con-  
dition, the advocates of peace would find more than  
enough to do to account for it: but regarding war as  
the personification of designed <sup>estimated</sup> wholesale violence  
peace men feel bound to go again to the book for a  
smooth saddle for that Goliath.

Now the writer, without laying claim to learning  
finds in his Hebrew Bible - in the passage under  
note - the word shephak twice - at the commence-  
ment of the verse without prefix - translated shall be  
and at its second occurrence with the prefix qad,  
translated shall be. Every Heb. grammar-  
ian that I have consulted agrees with Parkhurst who  
says this letter qad is "prefix to the third person  
mas. future sing. and plur. of all verbs." And by com-  
paring the A.V. with the Heb. one will find many  
passages in which the future of a verb is repeated  
by will - having this letter qad prefixed in  
the Heb. for instance:





Christians are permitted to punish or chastise, or to shake the case against plainness, whether we are Jews or Christians.

Moses was instructed to define the rules of faith of religious people of his time, and to attach the penalties for disobedience, and these penalties were chiefly of a corporal character. The body was made to suffer, men gathering ~~and~~ on the Sabbath day were stoned to death. (Num. 15: 32-36) While the teachings of Jesus show that the punishment to which the soul, in another life, may be subject, <sup>is</sup> more to be dreaded. The Jews condemned Jesus for teaching blasphemy on their Sabbath day - John 8: 12, 13 but the teaching of Jesus was - "The Sabbath was made for man, and not man for the Sabbath." Mark 2: 27

~~Jesus~~ <sup>Jesus</sup>, as has been intimated, there was ~~no~~ <sup>no</sup> great difference between the doctrine of Moses and that of Jesus in relation to the preservation of things of human life - the sixth commandment given by Moses reads "Thou shalt not kill" - without any qualification; and yet in the following chapter a qualification is made, and the taking of life or punishment of death was inflicted on a ~~few~~ <sup>few</sup> on such as had committed certain crimes; but no instance can be shown wherein Jesus gave authority to such punishments on the cross, where one of them who was with Jesus, stretched out his hand, and drew his sword and struck a servant of the high priest, and smote him in the face, Jesus said to him: "Put up again thy sword

into its place, for they that take the sword shall [perish with the sword]. And to this the remarkable testimony of the Jews given in John 8: 31. They were conscious of making such a representation of the supposed crimes of Jesus as would induce them to put him to death, but when Pilate proposed turning him over to themselves for punishment they made the remarkable confession referred to - "It is not lawful for us to put any man to death."

Notwithstanding their earnest desire of the Jews to put a stop to the teachings of Jesus, and ~~that~~ <sup>that</sup> he might suffer death, yet such was their regard for the commandment "Thou shalt not kill" at once their retreating implication, that they were induced to bear testimony to the many doctrines of him they were seeking to destroy. Jesus had confirmed the commandment "Thou shalt not kill" and intensified it by saying "Love your enemies," and "do good to them that hate you"; and the Jews although burning with hatred against him, were compelled in the midst of their wrath to acknowledge "It is not lawful for us to put any man to death." If then, both they that accepted Jesus as a teacher sent from God, and they who rejected him as a blasphemer were agreed on one great doctrine it is not lawful for us to put any man to death, and seeing that the translators of our Bible might have noticed this coincidence, they might for the purpose of imprinting the command more thoroughly on the minds of





with the <sup>common</sup> ~~case~~ in the old way. No impatient critic  
needs doubt - such an array of strong witnesses  
stones weighing by estimation from 800 to 2000  
(one or two according to us) told of the results or satis-  
faction; but we are bound to look on the other side  
of the picture - the cost of the labor expended in  
trampling the shoulders out of their nests and the  
objections in their being only lifted their  
thickness out of the ground and not carried away.

periodical literature depends on a temperate dis-  
cussion of as well as on the subject discussed.  
And if we want to guard against the <sup>usual</sup> errors ~~of~~  
~~and~~ ~~of~~ our predecessors to pack into we  
shall be especially careful to exclude unseemly  
and language on all occasions. To use the lan-  
guage of Henry Alford seems needlessly unseem-  
ly, when in his note on Matt. 26:52, and in-  
sisting that the command given by our Lord  
to Peter did not prohibit the taking of human  
life, on other occasions, he vocalized his  
note by saying they that take the sword shall  
perish with the sword "is a command; not  
merely a future but an imperative future,"  
xx This should be thought of by those well-  
meaning but shallow persons who seek to  
abolish the punishment of death in Christian  
States." (Notes on the Greek Testament)

We can understand the slur that reprocha-  
lar casts upon ~~our~~ lack of learning, but  
there seems something infectious about the  
use of unseemly language by learned men,  
as Professor Chas. W. Whittingham Richard Bentley  
seems to indulge in the same con-  
tempt for those who, making no pretensions  
to learning, occasionally give illustrations  
from the lexicons of the various signifi-  
cations assigned to a Greek or Hebrew word.

The language of Bentley, occurs on page 611  
of the current vol of Friend's Review: "Make your  
thirty thousand [variations] as many more, if  
any number of copies can ever reach that sum; all  
the better to a knowing and serious reader, who  
is thereby more richly furnished, to select what he sees ge-  
nuine. But even put them into the hands of a  
knave or a fool, and yet with the most positive

How can we engage in profitable discussions without drifting into unprofitable controversy?

Is a question of lively interest in this day of Bible-investigation, within or beyond the limits of our religious society?

Professor Chace, in his address before the Peace conference in New York, has well said, "The first and most obvious remedy for alleged gossamer is candid discussion between the parties concerned". This was said in connection with the duty of governments or at least with the duty of considerable portions of the community. <sup>who</sup> differ in relation to <sup>the</sup> subject of Peace; and every lover of Peace will cheerfully endorse it. Especially would the readers of our periodical literature endorse the sentiment when applied to those outside of our pale: and yet how strange it seems that one of the same periodicals should discourage discussions among our own members when <sup>a</sup> subjects of vital importance to the society at large is brought under our notice.

It is not to be supposed that men who have outgrown their minority will all take the same view of the questions that spring up in relation to their secular or ecclesiastical obligations; nor that they should remain at ease under the dictatorship of an individual or an association of persons without exercising the right of private judgment by themselves. If they are free and sensible of their freedom from his or her or other bondage they will take the apostle's advice "Prove all things, hold fast that which is good".

And when two or twenty or any number of readers are engaged in studying the Holy Scriptures they will frequently meet with expressions they do not fully comprehend, and of which some will



have a much clearer comprehension than others -  
and no lover of real religious improvement will  
lay a prohibition of all discussion in relation to  
these questions. They enter rather opposite of such  
a temperate exchange of sentiment in many pro-  
mise illustrations.

It was surely against the will of the Roman Church  
that anyone should read the Bible free from Papal  
distortions: nevertheless, John Wicliffe, then John Huss,  
and after them Martin Luther tracing the domi-  
nations of the Pope, studied the Scriptures and pub-  
lished their views in relation to the palmer truths  
they found lacked upon that priceless volume; and  
these were among the earliest attempts to give the Bible  
to the people in their own vernacular, and led,  
one important step, towards the <sup>Protestant</sup> Reformation. But as  
D'Aubigné says "The history of the Reformation is  
altogether distinct from the history of Protestantism."  
In the palmer all bears the character of a regeneration  
of human nature, religious and social trans-  
formation emanating from God himself. In the  
latter we see too often a glaring repudiation of first  
principles, - the conflict of parties, a secular and  
spirit, - and the operation of private interests as  
how Wicliffe, Huss, &c., discussions was the principal  
human element that favored the Reformation, and  
yet it has been so often alleged that the Reformation  
was not more than half completed when Fox con-  
vinced his religious nation. It is true, the discus-  
sions engaged in by Fox and his associates too often  
ran towards, not into, acrimonious controversy,  
nevertheless, being handed down to us, they are treasured  
up by us as writings of great value, - even by those of  
the present day who seem to doubt the propriety of  
discussion in any form; and yet may be worth while  
to reflect on how much the interests of our people



comprehension than others -  
religious improvements will  
all discussion in relation to  
into rather approve of such  
large sentiment may pro-  
the will of the Roman Church  
as the whole of the Pope's  
John Bull, then John Bull,  
in Luther's framing the doctrine  
studied the Scriptures and pub-  
related to the solemn truths  
from that of the volume; and  
earliest attempts to give the Bible  
in a more accurate and led,  
towards the <sup>protestant</sup> reformation. But this  
history of the Reformation is  
in the history of Protestantism.  
the character of a reformation  
religious and social trans-  
ting from God himself. In the  
glaring deceptions of first  
uplift of parties, as a sacred  
chain of private interests, as  
discussion was the principal  
that favored the Reformation, and  
understood that the Reformation  
by completed when God's own  
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not to doubt the propriety of  
us; and yet, may be worth while  
into the interests of our people.

"Render  
to the Editor  
I have read  
"Liquor" in  
the contri-  
transfor-  
have been  
national, &  
a religious  
expression  
coming from  
our readers  
of the July  
Even and  
whether  
whether  
sider the  
endless  
doctrine  
penalty?  
doctrine  
haunts  
but was  
the choice  
But how  
six lines  
against a  
Theodore  
can it be  
the trouble

Render to all their dues & honor to the Governor  
To the Editor of the Independent.

Monkton N. H. May 1887.

I have read with much interest the "Editorial Soliloquy" in the Independent of May 9<sup>th</sup> and the congratulations of correspondents on the transformation of that paper, <sup>and do you</sup> whatever it may have been in the past "it is henceforth not a denominational, not a sectarian, not a Congregational, but a religious journal"; and I could agree with many expressions of welcome to it in this capacity coming from many persons. I was glad too when on reading in the Editorial, The Fall of Maximilian of the July 18<sup>th</sup>, <sup>to observe the words</sup> "~~the unequalled~~ endorsement of the Emancipator everywhere; we are opposed to capital punishment, whether for heinous crimes or for law, whether upon small offenses or great." I consider those words, <sup>and which well known</sup> express an unqualified endorsement of the anti-capital punishment doctrine - the universal introduction of the death penalty. It was opening to my vision that this doctrine was no longer confined to the limited bounds of a comparatively small denomination, but was advocated by one more journal claiming the character of both "Religious" and "Independent". But how was I pained when I read the concluding six lines of that article - Josephe has once pointed against a North American people & shall be thrust back into the bosom of those who bear their bitter. The glory of man can it be that the Spirit of him who <sup>is implacably the enemy of man</sup> would not call to his aid the twelve legions of angels?





This fruit is common in Palestine, Greece, Italy, Provence, and Barbary. It is supposed to ripen and grow only on the tree. The Jews eat it, and cattle are fattened on it. The tree is of a middle size, full of branches, and ascending with round leaves, an inch or two in diameter. The blossoms are little red clusters, with abundance of yellowish stalks. The fruits are flat pods, from six to fourteen inches long, and an inch and a half broad; they are brown at the top, sometimes crooked, composed of two husks separated by membranes into several cells, and containing flat seeds, something like those of cassia. The substance of these husks is filled with a sweetish, honeylike kind of juices, not unlike that of the pith of cassia. In all probability its crooked figure occasioned its being called in Greek *Keratia* which signifies little horns.

The Germans call it *Joannistrotbaum*, because John the Baptist was supposed to have subsisted on its fruit, a supposition readily entertained by such as have a propensity to eating the insect food of the honey bee. The honey bee is supposed to have been the origin of locusts, but the text does not seem to favor such a supposition, as when John is said of John (Matt. 3: 4) "his food was locusts and wild honey," locusts is there the translation of the Greek word *akridas* from *akros* the top or summit, because they are at the top of herbs and plants and feed upon them: several species of

locusts are said to be eaten by the many of the nations of Asia and Africa, both in ancient and modern times, some species were permitted to be eaten by the Mosaic law (Lev. 11: 21, 22).

But we must return to the Carob-tree, whose pods are probably not unlike those of the honey locust and led to the supposition that it was of them that Matthew spoke in the passage referred to. <sup>Dr. Robinson says</sup> that the kernels of the Carob-*Rotavaria* were used as the smallest weight - the Gerah of the Hebrews, weighing about four and three parts of an ounce and when coined in silver and used as money, its value was counted as nearly equal to two thirds of a silver penny of the reign of George the third. "Twenty gerahs shall be the shekel" Lev. 27: 25.





For the N. T. or J. Banner

(As the publisher may think proper.)  
What one pipe of Tobacco did.

As I was waiting at the house of my friends  
W. and R. W. M. at Hochelaga just out of the  
city limits of Montreal <sup>by the (Lachine)</sup> some of  
their children came running in and in some ex-  
citement, with the tidings - a steam boat on fire!  
I immediately went to the wharves of the river, (St.  
Lawrence) from which I saw the smoke and flames  
issuing from the Langueville ferry boat which  
had just reached its landing <sup>on the</sup> Montreal  
side of the river, and just below <sup>St. Lawrence</sup> Goat Island. At  
that distance (about 3/4 of a mile) it was not easy  
to see what was being done to save the passengers,  
but the empty chariots of the "habitants" and por-  
tions of hay, some still on fire floating down the  
stream, confirmed the statement we had heard that  
the boat was laden with hay.

Some attempts were made to save the empty carts:  
one man who had procured a boat had attached it  
to one cart and after hard rowing (the stream is swift  
there) succeeded in reaching the shore.

On my way to the spot (I was just leaving Mon-  
treal) we passed near the smoking wreck of the  
steamer our driver stepped to the wharf and re-  
turned with the report that all the passengers were  
saved, one horse, <sup>(one account says two horses)</sup> and many cart loads of hay lost  
and the ferry boat extensively damaged.

On enquiring what occasioned the fire? The  
answer I received was "One of the 'habitants' suffered





some fear to fall from his ~~tobacco~~ <sup>on some day</sup> pipe, and, the weed  
blowing fresh, it was soon ablaze. And thus  
lay before us the smoking weed; there were the  
farmers who sorrowing over the loss of their  
goods, and there were the firemen in the street  
with their ample hose attached to hydrants  
directing the supply of water when it was most  
needed to prevent the spread of a fire kindled  
by one pipe of tobacco.

In Montreal, I met with many earnest and efficient  
advocates of the Temperance cause, and I was  
assured that any anti-tobacco lecturer would  
be listened to with attention. I ventured to drop a  
few words on the subject before a meeting of the  
committee who appear to control the movement of  
the Temperance Lecturers, in which I expressed my  
convictions that such professed friends of the Tem-  
perance, as indulged in the use of tobacco in any  
form, threw away <sup>(could for purpose of fully medicinal or hygienic cult)</sup> more than half their influence  
as the friends of <sup>movement</sup> reform. I am indebted to those  
gentlemen for the attention they gave to my few  
remarks, and my impression is they endorsed the  
sentiment I expressed.

Now, if this phantasmal under the eye of any one  
who pleads for the use of tobacco as an innocent  
indulgence, will go into a faithful calculation  
of injuries done by smoking, chewing and swallow-  
ing tobacco or snuff, and balance them against the  
momentary satisfaction of feeling the head somewhat  
enlarged, the fingers tingling under a deadly power on  
the stomach deprived of its normal <sup>appetite</sup> by the same drug  
and the appearance of the practice, he is not far from the  
truth. <sup>but will with him answer, unconvincingly.</sup>

I am not afraid of speaking to that brother  
because his hands and face are dirty.  
As I was passing seated in the Express train between  
Montreal and Burlington, <sup>just</sup> a few days ago,  
I observed near one end of the car a company of  
men in their working dresses, and among them  
an individual whose countenance indicated  
sensibility, but the weird and vacant ap-  
pearance of his eyes, at first ~~hindered~~ <sup>checked</sup> the suggestion  
of attempting to speak to him. A little reflection  
and I waived that objection, and went <sup>down</sup> at beside  
him. He seemed to think it an act of condescension  
but took my hand and manifested a willingness  
to converse with me: the excessive hardness of  
his hand agreed with his statement that he was  
accustomed to a seafaring life, in age about 50.

It required no great tact to draw <sup>from</sup> him the confes-  
sion that he was in the habit of using intoxicating  
beverages. I remonstrated with him and endeav-  
ored to show him the impropriety of such practices,  
telling him also that if he could discover any ap-  
parent difference between his appearance and mine  
although I were the older by 22 years he must  
attribute it to the blessing of God on my habits  
of abstinence from such indulgences. But this  
he seemed to open his heart to me: He expressed  
his conviction that my remarks were correct,  
that he had <sup>often</sup> been condemned for giving way to his  
appetite, had prayed to the Lord for help and had  
repeatedly taken resolutions to reform but had  
almost as often, on mingling with his old associ-





[illegible]

Constitution of the Ferrisburgh  
Freedmen's Aid Society.

To Ferrisburgh Monthly Meeting of Friends  
Dear Friends,

I wish to call your attention to a  
circumstance that transpired at the meeting  
for brothership following the Quarterly Meeting for  
business of the present month on the 9<sup>th</sup> instant.

I was speaking publicly to the congregation  
assembled at that time, and to the best of my  
ability and in an orderly manner and was  
publicly ~~interrupted~~ <sup>opposed</sup> by Rufus Hazard while  
I was thus speaking.

I feel that my privileges, as a member of the  
Society of Friends, will be materially abridged  
if I am ~~deprived~~ <sup>deprived</sup> the liberty of speaking publicly  
of the hope that is in me. If this had been  
the first interruption of the kind I had met  
with from <sup>your</sup> ~~any~~ <sup>any</sup> ~~one~~ <sup>one</sup> in the station of an Elder I might  
attribute it to accident, but having been opposed  
before while I was similarly engaged I would  
hardly be warranted in attributing it to accident.  
Accordingly request you will extend the  
appropriate care in the case.







[illegible][illegible][illegible]



the conclusion come to the advocates of Peace is - when, in the Gospel dispensation murder is forbidden, in the same prohibition is inherent the command - Thou shalt not kill.  
Matt 19:18. Wicliffe <sup>not</sup> manslaughter. Liddell, kill not, braun-  
ger manslaughter, Geneva, kill not, Rhemes, murder  
lawyer not kill, Luther on Matt 19:18. Thou shalt  
kill - on 6 leave - also, on Num 35:11. atepatis archel law

Num 35:11

Gen 9:6 - murder, manslaughter

Liddell - murder 11:27

Strong's Greek lexicons consulted one only (Bosio  
ed of Bartholomew) gives a qualifying word in the English  
of phones. Liddell & Scott, Robinson, Springfield (P.D.) and  
Bullinger & Quaker (read) render it, to kill, to murder, or to  
slay without any qualification; H. J. Rose in his edition  
of Bartholomew gives "to murder, kill a man unjustly".  
Among several independent translations of the New Test-  
ament - Wicliffe reads not not manslaughter; Liddell  
kill not; Braunmer not manslaughter, Geneva, kill not,  
Rhemes, Geneva, Catholic version, King James, no murder.  
Lawyer, not kill, American B. Union, not kill.

The A.B.U. appends this note "Thou shalt not kill, as  
the commandment must be rendered in Exodus 20:12, and  
as the common version represents it in every other instance  
in the Old and New Testament." referring also to the Heb. verb  
in Gen. 4:8. The French ne tueras point.  
from Loft, there can be little doubt, that this is the  
true quotation the B. T.

Let us now interrogate the Old Testament. In the sixth com-  
mandment, <sup>the Hebrew</sup> Le toratzek is translated thou shalt not kill  
from ratzakh to cut in pieces, to cut through, to pierce, to  
slay; hence to kill, to murder (by cutting instruments)  
<sup>to kill the life</sup>, commonly absolutely, in Ex 20:12, Deut. 5:17. A murderer  
Num 35:16 <sup>is murder, & not as a murderer, by accident</sup>, they murder the fatherless & the widow, & the orphan  
death, and so a breaking in pieces (Ex 20:12)

Now it seems that this commandment, like all the others  
in the decalogue, is absolute - there appears no invitation  
to the enquirer to debate the propriety of them: - there  
they are for his acceptance or rejection - yes or nay -  
no middle ground is hinted at on which the Skep-  
tic may plant himself. The Lord Jesus ~~states~~ in his  
Sermon on the mount in terms that lead none of his hearers  
into the supposition that they can be placed in any cir-  
cumstances in which it might be optional with them  
to live up to those commandments of their serious lyritua-  
cal to become his disciples: there were his to sons of  
discipleship, and he gave no reason to suppose that  
those commandments were anything less than abso-  
lute, or that <sup>of this hearer</sup> some individuals amongst them could  
reason away ~~some~~ <sup>any</sup> reason away the force of the precept  
and yet become his disciple.

But pleading for liberty to take the life of man for  
any cause is thus rejecting that precept, thou shalt not  
kill







and in an especial manner to such laborers as  
are called to "suffer with Christ," with operations of those "afflictive offices"  
the choicest felt more "softly and gently," and grow to be  
more "useful to the church."

Work for Galdins.

The Independent of June gives an account of a meeting held in that city for the purpose of adopting some measures to promote the employment of returned and returning disarmed soldiers. The matter of it appears to be attracted by benevolent intentions and directed chiefly to giving them a new employment as mechanics or in other light work.

[illegible]



we really suppose that we had a special reason for most  
 and people as adoration is according to Lotie's hypothesis  
 a form of the practice of kissing the hand, yet that is not  
 his discussion; Dr. Clarke says "Adoration  
 is the practice of kissing the idol has come down to the present  
 generation: Parkhurst tells us that at Aqueduct in Italy  
 in church

mean Church kissing the Pope's toe  
 a really some may use the word adoration now - we compare  
 these circumstances under which consecrations take place  
 to the use of the word. Happily for us we are not obliged to rely  
 on scriptural texts thousands of years for a warranty for  
 rejecting it, we find the word convenient and expedient and  
 we attach no idolatrous significance to it we can move  
 the sum of value of

I, the undersigned, in accordance with the understanding above expressed, hereby agree to give  
 Dollars,

JOHN CLAPP,  
 BENJAMIN TATHAM,  
 WILLIAM HENRY CHASE,  
 DAVID SANDS,  
 JOHN T. THOMAS,  
 Yearly Meeting's  
 Committee

We are, respectfully, thy friends,  
 appointed by the Quarterly Meeting, of which thou art a member.  
 kind of donation it may be thy intention to give, and with thy signature thereto, return it to the Committee  
 explanation in order to show the conditions and objects of the subscription. Please make up the amount and  
 The following form of subscription will probably be found satisfactory, and is attached to this letter of  
 probably be accomplished, we solicit an answer at thy early convenience.  
 hope it will obtain thy favorable consideration; and in order to enable us to make up an account of what has  
 Having thus stated our views of the important subject which the Yearly Meeting has entrusted to us, we  
 shall accept. Also, that they may be made in installments, to suit the convenience of subscribers.  
 It is proposed that all subscriptions be conditional upon making up the amount agreed upon, when interest  
 ing has, year after year, admitted to devolve upon us.  
 will feel himself excused from contributing his share towards the fulfillment of a duty which our Yearly Meet-  
 With these impressive injunctions before us, we cannot conceive that any member of our religious society  
 man whose mind is occupied with plans of heaping up worldly wealth for selfish objects.  
 order to illustrate his meaning. He pictures to us, in most striking language, the spiritual condition of that  
 voluntness, because a man's life consisteth not in the abundance of the things which he possesseth. And in  
 we have not received; and He who has thus given to us has enjoined us to "take heed and beware of co-  
 "Naked came we into the world, and naked shall we go from it." We have nothing in our possession  
 Given of all good, we shall have dispensed so little of those benefits to objects which are  
 amount of the sacrifice; and that the only regret, if any, will be, that we have not given more.  
 account of our share

*The interest of the year is more important than the interest of the month. We are more interested in the future than in the present. We are more interested in the whole than in the part. We are more interested in the living than in the dead. We are more interested in the good than in the evil. We are more interested in the truth than in the lies. We are more interested in the light than in the darkness. We are more interested in the life than in the death. We are more interested in the hope than in the despair. We are more interested in the love than in the hate. We are more interested in the peace than in the war. We are more interested in the unity than in the division. We are more interested in the harmony than in the discord. We are more interested in the beauty than in the ugliness. We are more interested in the goodness than in the badness. We are more interested in the kindness than in the cruelty. We are more interested in the gentleness than in the harshness. We are more interested in the meekness than in the fierceness. We are more interested in the lowliness than in the highness. We are more interested in the simplicity than in the complexity. We are more interested in the plainness than in the ornamentation. We are more interested in the modesty than in the ostentation. We are more interested in the humility than in the pride. We are more interested in the poverty than in the wealth. We are more interested in the weakness than in the strength. We are more interested in the neediness than in the sufficiency. We are more interested in the helplessness than in the self-reliance. We are more interested in the loneliness than in the companionship. We are more interested in the sorrow than in the joy. We are more interested in the pain than in the pleasure. We are more interested in the loss than in the gain. We are more interested in the failure than in the success. We are more interested in the defeat than in the victory. We are more interested in the death than in the life. We are more interested in the end than in the beginning. We are more interested in the last than in the first. We are more interested in the future than in the past. We are more interested in the unknown than in the known. We are more interested in the mystery than in the plainness. We are more interested in the wonder than in the familiarity. We are more interested in the awe than in the indifference. We are more interested in the reverence than in the disrespect. We are more interested in the respect than in the contempt. We are more interested in the honor than in the dishonor. We are more interested in the glory than in the shame. We are more interested in the praise than in the blame. We are more interested in the reward than in the punishment. We are more interested in the blessing than in the curse. We are more interested in the mercy than in the judgment. We are more interested in the grace than in the law. We are more interested in the love than in the fear. We are more interested in the faith than in the doubt. We are more interested in the hope than in the despair. We are more interested in the charity than in the selfishness. We are more interested in the kindness than in the cruelty. We are more interested in the gentleness than in the harshness. We are more interested in the meekness than in the fierceness. We are more interested in the lowliness than in the highness. We are more interested in the simplicity than in the complexity. We are more interested in the plainness than in the ornamentation. We are more interested in the modesty than in the ostentation. We are more interested in the humility than in the pride. We are more interested in the poverty than in the wealth. We are more interested in the weakness than in the strength. We are more interested in the neediness than in the sufficiency. We are more interested in the helplessness than in the self-reliance. 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We are more interested in the glory than in the shame. We are more interested in the praise than in the blame. We are more interested in the reward than in the punishment. We are more interested in the blessing than in the curse. We are more interested in the mercy than in the judgment. We are more interested in the grace than in the law. We are more interested in the love than in the fear. We are more interested in the faith than in the doubt. We are more interested in the hope than in the despair. We are more interested in the charity than in the selfishness.*

*gymnasium  
of religious  
life*

The reason of proposing a maximum rate of contribution is two-fold. First, it seems necessary, to establish a common ground of action, and to give an assurance to each contributor that he is not bearing the burden of others, but only performing his own duty towards a common object. Secondly, it seems desirable to avoid any inquiry into or exposure of private affairs. We, therefore, propose a contribution, not of precisely one per cent., but of a sum as much greater as any may be inclined to give. Hence, the amount given will not afford any criterion of our respective possessions.

The amount proposed is but a small portion of the means with which a kind Providence has entrusted us; and we believe, that at a future hour, (and we know not how soon,) when we shall be called to give an account of our stewardship, the remembrance of this donation will yield a satisfaction in proportion with the amount of the sacrifice; and that the only regret, if any, will be, that while enjoying bountiful gifts from the Giver of all good, we shall have dispensed so little of those benefits to objects which required our aid! "Naked came we into the world, and naked shall we go from it." We have nothing in our possessions that we have not received; and He who has thus given to us has enjoined us to "take heed and beware of covetousness, because a man's life consisteth not in the abundance of the things which he possesseth." And in order to illustrate His meaning, He pictures to us, in most striking language, the spiritual condition of that man whose mind is occupied with plans of *hoarding up* worldly wealth for selfish objects.

With these impressive injunctions before us, we cannot conceive that any member of our religious society will feel himself excused from contributing his share towards the fulfilment of a duty which our Yearly Meeting has, year after year, admitted to devolve upon us.

It is proposed that all subscriptions be conditional upon making up the amount agreed upon, when interest shall accrue. Also, that they may be made in instalments, to suit the convenience of subscribers.

Having thus stated our views of the important subject which the Yearly Meeting has entrusted to us, we hope it will obtain thy favorable consideration; and in order to enable us to make up an account of what can probably be accomplished, we solicit an answer at thy early convenience.

The following form of subscription will probably be found satisfactory, and is attached to this letter of explanation in order to show the conditions and objects of the subscription. Please make up the amount and kind of donation it may be thy intention to give, and with thy signature there'o, return it to the Committee appointed by the Quarterly Meeting, of which thou art a member.

We are, respectfully, thy friends,

JOHN CLAPP,  
WILLIAM HENRY CHASE,  
BENJAMIN TATHAM,  
DAVID SANDS,  
JOHN J. THOMAS,

*Yearly Meeting's  
Committee.*

I, the undersigned, in accordance with the understanding above expressed, hereby agree to give  
Dollars





[illegible][illegible]









And we may <sup>also</sup> infer that this apostle knew that to avoid the unsatisfying forms and ceremonies and traditions of the Jewish Church he had no need of resorting to the speculations of Greek philosophy. He knew there was a life of fuller life to live independent of the Jewish law. And that his own spiritual life was a fountain of grace and knowledge from which he was receiving all that he was of living that life.

A newspaper article is not expected to contain a full report of a lecture which requires hours to deliver orally, while the application of the rule of brevity, may sacrifice the matter reported; a few features only can be noticed, and among them the matter of labor. In a rural district where inhabitants mostly earn their bread by the sweat of the brow, such a prompting to labor might seem superfluous; but when we read in newspapers extravagant accounts of the success of "men of small means" learning the plow and speculating on the difference between the prices of farm produce on his neighbor's farm and in the Boston market of which his neighbor may be ignorant; we may well query whether the community is richer by this man's success, not in laborious production but, in shrewdness in dealing with such success? Before us we can see the fitness of the lecturer's admonition. As the conclusion of the lecture the indebtedness of the congregation to the speaker was possibly not recognized; much more so, singularly enough, of the infant industries in which another class of the people were being depressed. Hopes are fostered that this labor of Mr. Lawrence will bestir the young men of the town in forming a Young Men's Association for mutual improvement.

In the

A Lecture to Young Men  
A valuable lecture by L. L. Lawrence Esq<sup>r</sup> of  
Burlington was given before a tolerably  
intelligent <sup>number of people</sup> audience in Hamilton on the 22<sup>nd</sup> inst.  
Subject: Life.

The speaker took a high <sup>ground</sup> - perhaps  
some critics might say <sup>too</sup> ~~high~~ <sup>highly</sup> ~~disregard~~ <sup>disregard</sup>  
to suit the mental capacities of a back-town  
audience, nevertheless there was a fair propor-  
tion of his hearers who comprehended his  
remarks and appreciated their value, espe-  
cially when he dwelt on ~~the~~ <sup>the</sup> more in his  
relationships to God; in his relationships to  
himself; in his relationships to the com-  
munity; and in his relationships to the family.  
The comparisons ~~between~~ <sup>between</sup> the do-  
mestic happiness resulting from good order  
where the ~~various~~ <sup>various</sup> requisitions of the moral  
law ~~were~~ <sup>were</sup> more duly observed, and the  
miseries <sup>prevailing</sup> <sup>in</sup> <sup>the</sup> <sup>world</sup> <sup>in</sup> <sup>which</sup> <sup>that</sup>  
higher law was ignored, with authority dis-  
puted, was so well drawn as to compel  
every man possessing a grain of common  
sense to decide in favor of the higher law.

Now of the interest of the common law  
defined in the Vermont Statutes, <sup>occasionally</sup> <sup>for</sup> <sup>some</sup> <sup>times</sup> <sup>partly</sup>  
like Mr. Lawrence, leave too, <sup>judges</sup> <sup>bench</sup>  
come down among the people and insist  
upon in the nature of the moral law based  
on that <sup>divine</sup> law made known in that bible  
the people made to directly benefit and <sup>the</sup> <sup>teachers</sup>  
by the record he made for them, and this might be done  
without ~~disturb~~ <sup>disturb</sup> <sup>any</sup> <sup>of</sup> <sup>the</sup> <sup>lectures</sup> <sup>given</sup> <sup>by</sup> <sup>the</sup> <sup>preacher</sup> <sup>and</sup>

the "ordained" ministers of the Gospel, provided  
the main object aimed at by each class <sup>was</sup>  
the elevation of the public sentiment <sup>in</sup> <sup>the</sup> <sup>community</sup>  
In this case there was a happy co-operation  
notice of the meeting had been given from the  
desk of the Methodist, Minister and the Baptist  
Minister gave up his desk and congregation  
to the lay-preacher while <sup>many</sup> <sup>people</sup> <sup>of</sup> <sup>the</sup> <sup>congre-</sup>  
gation took part in <sup>facilitating</sup> <sup>the</sup> <sup>meeting</sup>.

There was another feature brought to mind in











*[Faint, mostly illegible handwritten text, likely bleed-through from the reverse side of the page.]*

[illegible]





The first of these is the *Book of the Dead*, which is a collection of spells and prayers for the deceased to use in the afterlife. It is written in hieroglyphs and is found in many tombs. The second is the *Book of the Living*, which is a collection of spells and prayers for the living to use in the afterlife. It is written in hieroglyphs and is found in many tombs. The third is the *Book of the Dead*, which is a collection of spells and prayers for the deceased to use in the afterlife. It is written in hieroglyphs and is found in many tombs.

[illegible]



